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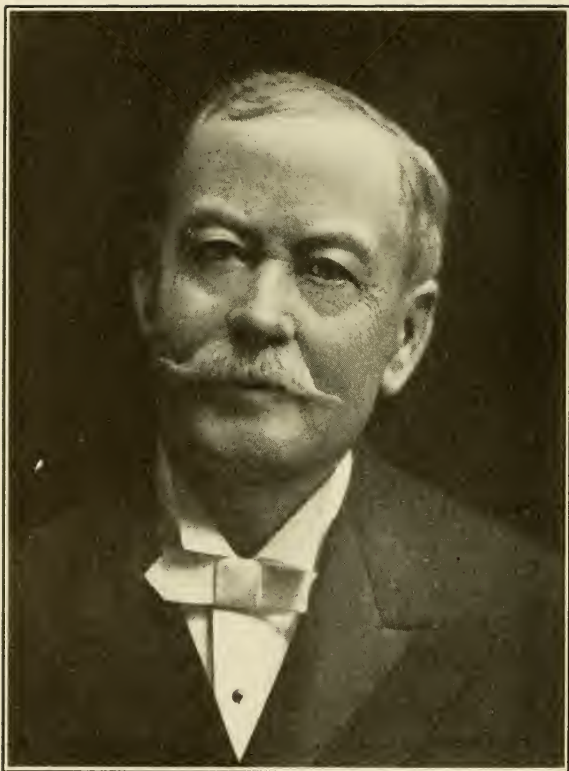


ROYAL
MESSAGES
OF
CHEER
AND
COMFORT

Mac Arthur

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New York

R. S. MacArthur

Let us live for duty,
for truth and for God;
There shall we make
our path a pathway of
honor, and wear
our victorious crown
even while we are
in the dust of our
flint of daily life
and hard duty.
R. D. Moore

Let us live for duty,
for truth and for God;
thus shall we make
earth a foretaste of
heaven, and wear
our victorious crown
even while we are
in the dusty con-
flict of daily life
and lowly duty.

R. S. Inac Athens

ROYAL MESSAGES

OF

Cheer and Comfort

BEAUTIFULLY TOLD

BY

ROBERT STUART MAC ARTHUR

AND

Two Hundred and Thirty Well-chosen Authors

EDITED BY SARAH CONGER ROBINSON

With an Introduction by
REV. D. C. HUGHES, D.D.

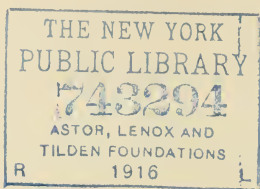


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E. B. Treat and Company

1909

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FOREWORD

THESE messages of Cheer and Comfort prepared by a member of Calvary Baptist church are a beautiful tribute to the Rev. Robert Stuart MacArthur, D. D., its pastor for nearly forty years.

Dr. MacArthur has a world-wide reputation as a pulpit orator, author, and lecturer and during all these years has maintained the same pre-eminence in the Baptist pulpit of New York as the renowned Spurgeon did in London.

Messages of Cheer and Comfort are characteristic of Dr. MacArthur. He is distinctly the apostle of optimism and hope. He seldom strikes a minor note, but almost invariably the joyous major.

God has already wonderfully blessed these messages, and through their gracious ministry many have been brought to the knowledge of Jesus Christ as their personal God and Saviour. May they still continue to cheer and comfort many sad ones, and bring the glad news of salvation to wandering souls.

When one has not time to read an extended treatise; he may take up this volume and find some sweet verse of poetry, some dainty morsel of cheering timely comfort which shall be like a message from the King's own heart.

An interesting feature of this work is found in the wide range of selections from authors at home and abroad. A practical feature is the pages devoted to holidays, anniversaries and special days, and all the widely-kept church festivals.

The devout reader will consider the richest gems in this collection of sacred and literary jewels the appropriate text and scripture prayer on every page.

The arrangement of the texts, the poetic selections, and indeed the entire thought and work of this volume, is a labor of love on the part of Miss Sarah Conger Robinson, for years a faithful visitor in the Calvary Baptist Parish.

May God bless these messages to the spiritual good of many thousands.

D. C. HUGHES.

NOTE—Here may be found not only seed thought, but beautiful Messages of Cheer and Comfort for each day of the year, pages 1 to 366, and for special days; example, page 151 and the figures 5—30 in the headline indicate it is May 30th, Memorial Day; page 186, 7—4 is July 4th, Independence Day. See index for Christmas, Easter, Palm Sunday, Thanksgiving Day and other topics and timely occasions.

The topic, or leading thought, of any two pages as we open the book, will be found in the headline on the right-hand page.

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ROYAL MESSAGES

OF

CHEER AND COMFORT

One thing I do, forgetting the things that are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Phil. 3: 13, 14.—Text Motto for the New Year.

All the past things are past and over,
The tasks are done and the tears are shed;
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled
Are healed with the healing which God hath shed.

—*Sarah Chauncey Woolsey.*

WE have just crossed the boundary line to-day between the old year and the new. We would be more or less than human did not solemn thoughts fill our minds to-day. Perhaps our hearts tremble as we begin the New Year, and as we listen for the foot falls of some of God's possible providences before the year shall close. What messenger shall come? Who can tell? Thank God no one can tell. We go out into the opening year trusting in his divine care and almighty love. Let us, like Enoch, walk with God through the months and days of this new year. And to walk with God we must walk in the same direction; two cannot walk together unless they be agreed. Enoch walked and walked with God until he reached the limits of time and earth; in heaven he walks with him still. Some who begin the year with us will end it with God.

Remember not the sins of my youth, nor my transgressions; according to thy loving-kindness remember thou me, for thy goodness sake, O Jehovah. Amen. Ps. 25:6

And let us arise and go to Bethel, and I will make there an altar unto God, who answered me in the days of my distress and was with me in the way which I went. Gen. 35:3.

Rest in the Lord to-day and all thy days.
 Let his unerring hand direct thy ways
 Through the uncertainty, and hope, and fear,
 That meet thee on the threshold of the year;
 And find, while all life's changing scenes pass by,
 Thy refuge in the love that cannot die.

God will not change: the restless years may bring
 Sunlight and shade—the glories of the Spring;
 And silent gloom of sunless winter hours:
 Joy mixed with grief—sharp thorns with fragrant flowers;
 Earth-lights may shine awhile, and then grow dim,
 But God is true: there is no change in Him.

—*Edith Dickman Divall.*

HAS not God been with us in the way we went? Was not God with us during the past year preserving our country from disaster, from plague, and from pestilence? Oh! how good God is to us, to our families, and to our church! Let your heart overflow with gratitude, and let your lives be consecrated afresh to His service. Let us not waste time in useless repining; but gird ourselves now for fresh conflicts and for noble victories. God help us to do our whole duty! Let us on the threshold of the new year make this resolution our own: I will attend the house of God; I will make an altar of prayer; I will cherish gratitude to God, and devote my life to Him who was with me in the way which I went.

Show me Thy way, O Jehovah; teach me Thy paths. Remember, O Jehovah, Thy tender mercies and Thy loving-kindnesses: for they have been ever of old. All the paths of Jehovah are loving-kindness and truth. Amen. Ps. 25: 4, 6.
 10.

As for me and my house, we will serve Jehovah. Josh. 24: 15.

O Love divine and tender,
 That through our homes dost move;
 Veiled in the softened splendor
 Of holy household love;
 A throne without thy blessing,
 Were labor without rest,
 And cottages possessing
 Thy blessedness are blest.
 —*Rev. John Samuel Bewley Monsell.*

IT is blessed when the head of the house leads in paths of obedience to God, and when the family with alacrity and joy follow in his footsteps. It is unspeakably sad to see families sit at tables on which no blessing is asked, and live in houses in which the voice of praise and prayer is never heard. Every father should be the religious head of his own house; he should be the high-priest in his own family. He ought to erect the family altar and constantly keep the flame of family devotion brightly burning thereon. The sacred duty of ministering at the family altar, he cannot neglect or even remit without dishonoring himself as well as his Lord. He should be unwilling to give up the high honor and sacred duty which belong to him as the head of the house.

O Lord Jehovah Thou art God, and Thy words are truth, let it please Thee to bless the house of Thy servant, . . . and with Thy blessing let the house of Thy servant be blessed forever. 2 Sam. 7: 28, 29. Oh, satisfy us in the morning with Thy loving-kindness, that we may rejoice and be glad all our days. Amen. Ps. 90: 14, 16.

He that walketh in darkness, and hath no light, let him trust in the name of Jehovah and rely upon his God. Is. 50: 10.

Grow old along with me:
 The best is yet to be
 The last of life, for which the first was made;
 Our times are in His hand,
 Who saith, a whole I planned,
 Youth shows but half; trust God; see all, nor be afraid.
 —*Robert Browning.*

THOSE who trust the God of the universe are never brought to shame. He has marvellous ways of supplying the wants of His people. All the forces of nature and grace are at His command. He can make cyclones His servants, storms His messengers, and peaceful seasons His gentle benedictions. His love is as unexhausted as his power is unlimited; His grace is as abundant as His wisdom is profound and His might omnipotent. His heart is the heart of a mother, while His arm is that of Jehovah. Happy, thrice happy, are they who lean upon His heart and who trust His arm. Travelers on the higher Alps have told us they sometimes rise to heights so great that they see beneath them the rolling clouds, the flashing lightning and the rain falling in torrents, but the peaks on which they stand are above the storm and are bathed in unclouded sunshine. Such is the experience of those who make God their refuge. They dwell above earthly clouds, in undisturbed peace, and in unfailing joy.

Our soul hath waited for Jehovah: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name. Let Thy loving-kindness, O Jehovah, be upon us, according as we have hoped in Thee. Amen. Ps. 33: 20, 22.

Jehovah the Lord, the strength of my salvation. Ps. 140: 7.

We do not guess what we achieve,
 Dim is the ending of our course;
 Our faintest impulse may receive
 The aid of supernatural force.

—*B. R. Parkes.*

THE source of all true strength, we are here taught, is God, and all spiritual blessings are divine gifts. The spiritual blessings come through the Holy Spirit, and the measure of spiritual blessings is according to the riches of His glory, or according to His glorious riches. The measure of blessing is God's eternal fullness and infinite mercy. We may expect the blessing to be according to His infinite ability. We do not expect a peasant to give what a millionaire would bestow. We need strength for daily duty in the glorious measure here indicated. We have enemies who are numerous and strong; we have grievous trials to bear; we have great temptations to overcome. We need divine strength to overcome, even as Jesus overcame, that we may with Him sit down on the right hand of the Father.

Thou hast girded me with strength unto the battle; Thou hast subdued under me those that rose up against me. 2 Sam. 22: 40.

Thou didst encourage me with strength in my soul.

Though I walk in the midst of trouble Thou wilt revive me, and Thy right hand will save me. Amen. Ps. 138: 3, 7.

Where is He that is born the king of the Jews? for we saw His star in the east, and are come to worship Him. Matt. 2: 2.

That mystic star whose pilot ray
 Illum'd the Magi's doubtful way:
 Bright wanderer through the fields of air
 Which led the inquiring sages where,
 Cradled within a worthless manger
 Slept on that morn the immortal stranger.

—*N. T. Carrington.*

Oh, shining worlds above me, in what deep
 Recesses of your realms of mystery
 Lies hidden now that star, and where are they
 That brought the gifts of frankincense and myrrh?

—*Henry Wadsworth Longfellow.*

THE inquiry of the Magi instantly attracts our attention, excites our curiosity, and evokes our approval. The example of the Magi is worthy of commendation and imitation. There is no "ism" in relation to Jesus Christ so dangerous as indifferentism. Herod asked no question regarding the birth of Jesus until he was troubled by the questions of the Magi. The priests and scribes seem to have been ignorant of the wondrous birth until Herod demanded information. The people in the streets of Jerusalem passed to and fro in utter ignorance of the birth of the true king of the Jews. Neither the birth nor the death of Jesus is an object of the slightest interest in the inn, so there is no room for Christ to-day because political ambitions, business ventures, and social aspirations fill the hearts of tens of thousands all over the land.

Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour. Is. 45: 15. Oh, that I knew where I might find Him: that I might come even to His seat. Amen. Job 23: 3.

God reigneth over the nations: God sitteth upon His holy throne. Ps. 47: 8

God's on his throne,
All's well with the world.
—*Robert Browning.*

Now had the Almighty Father from above;
From the pure Empyrean where he sits
High-throned above all height, bent down his eye
His own works and their works at once to view;
About him all the sanctities of Heaven
Stood thick as stars, and from his sight received
Beatitude past utterance: on His right
The radiant image of His glory sat
His only Son.

—*John Milton.*

HERE is great comfort in this vision of God upon His throne. The throne stands for the symbol of government in the universe; it pre-eminently suggests power, personal and resistless power. The sight gives calmness to the mind and trustfulness to the heart. (Rising in a balloon all the discordant sounds of earth finally blend in a harmonious psalm. In like manner the vision of the throne suggests the unitive and harmonious dominance of God in a world of sin and sorrow. Amid all the trials and disappointments of earth, there is a sense of unbroken calmness and indescribable joyousness as our gaze rests upon this majestic throne; it is the revelation of a government unspeakably glorious and amazingly powerful. As we listen to the thunderings and the voices, holy awe fills our soul and responsive love moves our heart.

I will be glad and exult in Thee; I will sing praise to Thy name, O Thou Most High. For Thou hast maintained my right and my cause; Thou sittest in the throne judging righteously. Amen. Ps. 9: 1, 2, 4.

Seek and ye shall find. He that seeketh, findeth. Matt. 7:7, 8.

Asleep, awake, by night or day,
 The friends I seek are seeking me.
 No wind can drive my bark astray,
 Nor change the tide of destiny.
 The waters know their own and draw
 The brook that springs on yonder heights,
 So flows the good in equal law
 Unto the soul of pure delights.

—*John Burroughs.*

THE law of seeking in order to find is in harmony with the rule of life in every department of effort. If a man wants money he must seek it; if he wants learning, he must pay its price in hard study. Ignorance he may have without effort. Toil is evermore the standard of value. Cost and worth are ever close neighbors. Only by the rugged paths of toil do men reach the heights of great attainments; only by paying the price of heroic effort do they write their names high in the temple of fame. There is no road to heaven but that of sacrifice, that of cross-bearing. We must go on in this narrow way or not at all. You must not expect to become a Christian by accident. That blessed experience must be the result of deliberate determination, of intelligent seeking, and of faithful endurance.

When Thou saidst, seek ye My face; my heart said unto Thee, Thy face, Jehovah, will I seek. Hide not Thy face from me; put not Thy servant away in anger. Amen. Ps. 27:8, 9.

Fear God and keep His commandments; for this is the whole duty of man. Eccles. 12: 13.

What shall I do to gain eternal life?
 Discharge aright
 The simple duties with which each day is rife,
 Yea, with thy might.
 Ere perfect scheme of action thou devise
 Will life be fled;
 While he who acts as conscience cries,
 Shall live though dead.
 —*John Christopher Frederick Von Schiller.*

Duty wears one face, but a thousand masks,
 Thy feet she leads to glittering peaks, while mine
 She guides midst brambled roadways.
 —*Emma Lazarus.*

WE are to live in the faithful performance of all our duties to God. Duty to God includes all other duties. The word "duty" was once spelled duety; duty, therefore, is just what is due in one's varied relations—due to ourselves, due to our fellow men and due to God. We begin with our duty to ourselves; we move forward in the widening sphere of our duty to our fellow men, and now our sphere has still widened until it has reached beyond this to its utmost limit in duty to God. The apostle has told us that whether we eat or drink, or whatever we do, all is to be done to the glory of God. Personal and relative duties are to be performed with reference to God's commands and with an eye single to His glory; but there are direct duties which we owe to God, and which ought to be emphasized, such as repentance and faith, without which it is impossible to please Him.

As for me in the abundance of Thy loving-kindness will come into Thy house; in Thy fear will I worship toward Thy holy temple. Lead me, O Jehovah, in Thy righteousness; make Thy way straight before my face. Amen. Ps. 5:5, 7, 8.

Come up to me into the mount, and be there and I will give thee . . . the law and the commandment. Ex. 24:12.

I saw the mountain stand
 Silent, wonderful and grand,
 Looking out across the land;
 When the golden light was falling,
 On distant domes and spires;
 And I heard a low voice calling,
 "Come up higher, come up higher,"
 From the lowland and the mire,
 From the mist of earth desire,
 From the vain pursuit of pelf,
 From the attitude of self,
 "Come up higher, come up higher."

—*James Freeman Clark.*

RELIGION holds the body in high honor, and for that very reason, religion teaches that our bodily life should be pure and holy. The lower place is the rightful place for the lower nature. Only as that nature usurps the higher place does it become dangerous. Self-control includes also a proper restraint even upon the more refined and esthetic elements of our nature. These rightly have a sphere of operation; and within that sphere they are to be properly indulged. Christ loved the beautiful in creation. To cloud and mountain, to flower and forest, God has given beauty not necessary for purposes of utility. Beautiful homes adorned with statuary and paintings and books, and all else that may minister to cultured minds, have their place within discreet limitations, and when used for proper ends; but the old-fashioned virtues of economy, simplicity and honesty need to be earnestly emphasized in our day.

Create in me a clean heart, O God; and renew a right spirit within me. Ps. 51: 10. A perverse heart shall depart from me: I will know no evil thing. Amen. Ps. 101: 4.

Be ye free from the love of money; content with such things as ye have; for Himself hath said, I will in no wise fail Thee, neither will I in any wise forsake Thee. Heb. 13: 5.

Let's live with that small pittance which we have;
Who covets more is evermore a slave.

—*Robert Herrick.*

I am content with what I have,
Little be it or much;
And Lord, contentment still I crave
Because thou saveth such.

—*John Bunyan.*

EXTRAVAGANCE is one of the crying evils of the hour. The fountains of benevolence are often dried up because of the desire to minister to self-indulgence. The spirit of self-sacrifice for the glory of God and the good of men needs to be earnestly cultivated in many churches and homes. When Christians forget that the highest aim in life is to advance the kingdom of God in the world they degrade themselves to the level of men and women who live for this world alone. Christians alone are able rightly to use all that God has made to minister to the beauty of character, the purity of Christianity, and the glory of earthly existence. But when they change the use of these gifts into abuse, they take the crown from their brows and consent to be the children of time rather than of eternity, the sons and daughters of the world rather than of God.

Remove far from me falsehood and lies; give me neither poverty nor riches; feed me with the food that is needful for me: lest I be full, and deny Thee, and say, who is Jehovah? Or lest I be poor, and steal and use profanely the name of my God. Amen. Prov. 30: 8, 9.

To-day if ye shall hear His voice, harden not your hearts as in the provocation. Heb. 3: 15.

And Jehovah, the God of their fathers, sent to them by His messengers, rising up early and sending, because He had compassion on His people, and on His dwelling-place: but they mocked the messengers of God, and despised His words, and scoffed at His prophets, until the wrath of Jehovah arose against His people, till there was no remedy. 2 Chron. 36: 15, 16.

I formed them free, and free they must remain

Till they enthrall themselves, I else must change

Their nature, and revoke the high decree

Unchangeable, eternal, which ordained

Their freedom, they themselves ordained their fall.

—*John Milton.*

IF God should reveal fully the history of many people it could be said of them as truly as of Pharaoh that they hardened their own hearts in their guilt, and also that God permitted this hardening in punishment for their wicked unbelief. We know that in the exercise of their freedom men now resist, despise, and oppose God; out of this conscious, obstinate, and determined resistance comes hardness of heart. The moment a man knowingly and willingly disobeys God, that moment the process of hardening begins. God's calls are numerous, tender, and varied. As truly as Pharaoh hardened his heart, so do men harden their hearts at this hour. Their act is voluntary; it is chargeable to themselves and not to God. In His name you are exhorted to-day, "Harden not your hearts."

O Jehovah, we are all become as one that is unclean, and all our righteousnesses are as a polluted garment. Be not wroth very sore, O Jehovah, neither remember iniquity forever. Amen. Is. 64: 6, 9.

Behold, I have given Him for a witness to the peoples, a leader and commander to the peoples. Is. 55:4.

Thou, who for forty days and nights o'ermastered all the might
Of Satan, and the fiercest pangs of famished appetite;
Oh Saviour, leave us not alone, to wrestle with our sin,
But aid us in those holy hours of solemn discipline.

—*William Croswell.*

GOD in the person of His Son still goeth before us against our foes and for our deliverance. At the very beginning of our Lord's ministry He had to come into contact with His enemy and ours. There was a fierce conflict in the wilderness between Christ and Satan, and glorious was the victory; Christ uses no weapon which we may not use; He wins no victory which we may not win. Wellington estimated the presence of Napoleon as equal to the addition of fifty thousand men to the French. Who shall estimate the numbers for which the presence of the Captain of God's hosts stands? Who can stand before His unlimited power? Under His divine leadership ours is a triumphant contest; ours is an assured victory. In the wilderness Christ struck the crown from Satan's brow and the sceptre from his hand. Forward, then, ye hosts of God, under this divine leadership; fear neither earth nor hell, neither man nor devil, for with the aid of the Captain of your salvation, you shall triumph over every foe.

Take hold of shield and buckler, and stand up for my help.
Draw out also the spear, and stop the way against them that pursue me: Say unto my soul: I am thy salvation. Amen.
Ps. 35:2.

And behold, there was a throne set in heaven, and One sitting upon the throne;—and there was a rainbow around about the throne like an emerald to look upon. Rev. 4: 2, 3.

Behold, ah, who is there
 With the white snowy hair?
 'Tis He, 'tis He, the Son of Man appearing
 At the right hand of One
 The darkness of whose throne
 That sun-eyed host behold with awe and fearing.
 O'er them the rainbow springs
 And spreads its emerald wings
 Down to the glassy sea, His loftiest seat o'erarching.
 —*Rev. Henry Hart Milman.*

THE exiled John in ecstatic vision was permitted a view of the throne of God and of Him who sits upon that throne. He saw the lightnings play in awful splendor, he heard the thunder roar in sublime majesty; he listened to the songs of the worshippers; and he beheld a rainbow of unique resplendence, surrounding that august throne. The throne suggests the power of God, and the rainbow the promise of God. This vision of the rainbow teaches us that the promise made in Noah's bow is beautifully repeated in the bow of John's vision. Our God is a covenant-keeping God; He is the same yesterday, to-day, and forever.

Thy years are throughout all generations. Of old didst Thou lay the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shall Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end. Amen. Ps. 102: 24, 27.

He that hath an ear, let him hear what the Spirit saith unto the churches. Rev. 3: 6.

Lord God.
 Thou Master of the worlds, the skies, the seas,
 Who trod
 The valley of man's lowest miseries,
 Lend me thy love, that I may love all men,
 That I may show all men the way of love,
 From palace high to deepest prison den;
 That I may prove
 How brotherhood is freedom's other name,
 How freedom's other name is but the word
 And that word is the Lord
 Come down again. Amen.

—*Maurice Thompson.*

HERE is no interest of the human race to which the church can afford to be indifferent; she must gird herself for the lowliest services inspired by the loftiest motives. It is possible for the church thus to consecrate herself to all human interests without losing the purity of her purpose, the sweetness of her spirit, or the Christliness of her motive. Indeed, she retains these divine characteristics only by consecrating herself as did her Lord, to holy service for sinners who most need her angelic ministry. Great sociological, political, and religious problems are pressing upon the attention of the church for her consideration, and more and more must she learn that her noblest liturgy is in following her Lord, "Who went about doing good."

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the church and in Christ Jesus unto all generations forever and ever. Amen. Eph. 3: 20, 21.

I am filled with comfort, I overflow with joy in all our affliction. 2 Cor. 7: 4.

Then a voice that came not from moon or star,
From the sun, or the wind roving afar,
Said, Man I am with thee—hear my voice,
And man said: "I rejoice."

—*Ralph Waldo Emerson.*

If happiness have not her seat
And center in the breast,
We may be wise, or rich or great,
But never can be blest.

—*Robert Burns.*

IT is most important for our happiness and usefulness in the Christian life that we should have joy in that life. We are not slaves, but free men; we are not servants, but friends. There is, of course, a sense in which we are the slaves of Jesus Christ. The Apostle Paul loved to describe himself as the slave of Jesus Christ, but such slavery is the most blessed kind of freedom. Never is one in a sadder state than when he is conscious of the absence of Christian joy, and conscious also that he does not desire its return. If ever a man should pray it is when he has no desire to pray; if ever a man is in danger it is when he thinks he is rich and has no need of Christ and of the joy of salvation. There can be no abiding Christian service if joy is wanting.

Thou hast delivered my soul from death, mine eyes from tears and my feet from falling. Ps. 116: 7, 8. My soul shall be satisfied as with marrow and fatness: and my mouth shall praise Thee with joyful lips. Amen. Ps. 63: 5.

The kingdom of God cometh not with observation; neither shall they say, Lo, here! or, There! for Lo, the Kingdom of God is within you. Luke 17: 20, 21.

Alone, O love ineffable:
 Thy saving name is given;
 To turn aside from thee is hell,
 To walk with thee is heaven.
 —*John Greenleaf Whittier.*

I sent my soul through the invisible
 Some letter of that after life to spell:
 And by and by the soul returned to me,
 And answered—I myself am heaven and hell.
 —*Omar Khayyam.*

WHAT is heaven? To be like Jesus. Where is heaven? To be with Jesus. Every man has heaven here and now in proportion as he is like and with Jesus. Heaven and hell hereafter are but the completed conditions of life on earth. The man who loves God cannot be kept out of heaven; he has heaven wherever he goes. The man who hates God cannot be kept out of hell; he has hell in himself. Heaven and hell are conditions as truly as they are places. No arbitrary allotment of God assigns men to heaven or hell. They are the fruitage of the character possessed during our earthly life. No man will enter heaven at last unless heaven enters into him here. No man can be kept out of hell at last except hell be gotten out of him here.

God will redeem my soul from the power of Sheol; for He will receive me. Ps. 49: 15. I will cry unto God Most High, unto God that performeth all things for me. He will send from heaven and save me. Amen. Ps. 57: 2, 3.

He that hath My commandments, and keepeth them, he it is that loveth Me. John 14: 21.

As the bird turns her to the gale
 I turn myself to the storm of time,
 I man the rudder, reef the sail,
 Obey the voice at eve, obeyed at prime.
 —*Ralph Waldo Emerson.*

Not mine or thine to question or reply
 When He commands us, asking how or why:
 He knows the cause; his ways are wise and just—
 Who serves the King must serve with perfect trust.
 —*Rev. Henry J. VanDyke.*

CHRIST taught His disciples that the best way for them to show their love to Him was by obedience. "Obedience is better than sacrifice." Indeed, obedience is the very highest form of sacrifice, for it shows that we make a sacrifice of self and of selfish interest. True love is always shown by our obedience. Love is never inoperative. It prompts to every duty, and inspires to every sacrifice. Love gives wings to our feet as we run in the way of God's commandments. Love marches out along the line of practical service; it rejoices in the slightest command of Christ. Love never asks, "Is this command essential to salvation?" Love simply asks, "Lord, what wilt Thou have me to do?" Love asks, "Does Christ command me to take up my cross and follow Him?" Then love replies, "I will do it, willingly, joyfully, lovingly."

All that Thou commandest us we will do, and whithersoever Thou sendest us we will go. Josh. 1: 16. Oh how love I Thy law, it is my meditation all the day. I have hoped for Thy salvation, O Jehovah, and have done Thy commandments. Amen. Ps. 119: 97, 166.

And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. *Matt. 21, 44.*

For every deed holds in itself the seed
Of retribution and undying pain.

—*Henry Wadsworth Longfellow.*

God is not dumb that he should speak no more;
If thou hast wanderings in the wilderness
And findest not Sinai, 'tis thy soul is poor.

—*James Russell Lowell.*

WE never break a moral law; we run against it, and it breaks us. All suffering from sin is God's message; it is but a form of his warning. God is never off duty. God is the living God, omniscient and omnipotent. He is also loving and merciful beyond the power of human speech to express, or human thought to conceive, and his righteous indignation against sin is but the flame of His holy love. He is never more loving than when His holiness flashes out against evil. The heathen proverb is: "The avenging deities are shod with wool." The idea is that they noiselessly approach, and then strike their soundless and resistless blow; but God gives numerous warnings before the stroke of justice falls. Pain in the body is the evidence that some physical law has been violated; pain is thus the loving messenger communicating to the brain the fact of this violation. Moral laws sweep through the universe as truly as physical laws. Strictly speaking, we never break a moral law: we run against it, and it breaks us.

Thou God to whom vengeance belongeth, shine forth.
Lift up Thyself Thou judge of the earth: render to the proud their desert. Jehovah, how long shall the wicked triumph? Blessed is the man whom Thou chastenest, O Jehovah, and teachest out of Thy law. Amen. *Ps. 94: 1, 2, 3, 12.*

He that followeth Me shall not walk in the darkness,
but shall have the light of life. John 8: 12.

Just as God leads me I would go;
I would not ask to choose my way.
Content with what he will bestow,
Assured he will not let me stray,
So as he leads, my path I make,
And step by step I gladly take,
A child, in him confiding.

—*Lampertus Gedicke.*

So I go on not knowing,
I would not if I might;
I would rather walk in the dark with God
Than go alone in the light;
I would rather walk with him by faith
Than walk alone by sight.

—*Mary Gardiner Brainard.*

IN both testaments, human life is represented as walking in a way or path. In harmony with this idea, we are exhorted to walk circumspectly, honestly, and soberly; and, according to the same usage, we are spoken of as walking in love and walking in light. All these various phrases indicate the course of human life. The way of destruction is represented as a broad way in which many walk careless of their destination, while the way of life is narrow and straight and leads directly to God and eternal life. God's word is spoken of as a lamp lighting our path. The path of God's people is lighted by the divine grace shining through the pages of the written word; and so the earthly life, the daily experience, the whole course of a Christian's earthly existence is marked out for him.

I shall walk at liberty; for I have sought Thy precepts.
Amen. Ps. 119:45.

Know ye not that they that run in a race, run all, but one receiveth the prize? Even so run; that ye may attain.

1 Cor. 9: 24.

“With joy the stars perform their shining
And the sea its long moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.”

O air-born voice: long since severely clear
A cry like thine in mine own heart I hear
Resolve to be thy self; and know that he
Who finds himself loses his misery.

—*Matthew Arnold.*

ENCOURAGED by the triumph of the sainted witnesses who won the prize, and especially by looking unto Jesus, our great example, we are to run our race with patient endurance. It is worth much for us to know that life is an appointed race, and that it must be run with great endurance, else victory is impossible. The burdens of life become vastly easier when we know that they are appointed by the infinite wisdom and love of our God. Let us rest assured that our circumstances are not the result of accident or caprice. The path in which we run is chosen for us as being most conducive, in the judgment of the omniscient God and loving Father, to our good and his glory. Let us, then, be patient and heroic, so that at last we may win the crown. The prize is eternal life. There is joy in the contest. Fling aside anything that would impede your progress. The command and promise are: “Be thou faithful unto death, and I will give thee a crown of life.”

I will run the way of Thy commandments, when Thou shalt enlarge my heart. Amen. Ps. 119: 32.

Grow in the grace and knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3: 18.

Thank God a man can grow
 He is not bound
 With earthward gaze to creep along the ground,
 Though his beginnings be but poor and low,
 The fire upon his altar may grow dim,
 The torch he lighted may in darkness fail,
 And nothing to rekindle it avail,
 But high above his dull horizon's rim
 Arcturus and the Pleiads beckon him.

—*Florence Earle Coates.*

NO truth is more frequently taught in the word of God than that the life of a Christian is to be a continuous growth. As born of God, he is a little child; he then passes on to the period of youth, and finally reaches the condition of full stature in the Lord. Religion is often spoken of as consisting of grace and knowledge. To know Christ aright is to know the very heart of Christian truth, and to make progress in Christian experience. The ripest Christian knows but little of the Lord Jesus Christ. The more we know, the more we feel our ignorance, and the greater is our desire for fuller knowledge. Even the Apostle Paul needed to know God more fully, for much as he knew, he realized that there was vastly more yet to be learned.

Now our Lord Jesus Christ Himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good word and work. Amen. II Thes. 2: 16, 17.

And they overcame him because of the blood of the Lamb, and because of the word of their testimony. Rev. 12: 11.

Sorrow and silence are strong, and patient endurance is God-like,
Therefore accomplish thy labor of love till the heart is made Godlike.

—*Henry W. Longfellow.*

Be it flood or blood the path that's trod,
All the same it leads home to God.
Be it furnace fire voluminous,
One like God's Son will walk with us.
God the Spirit so hold us up
That we may drink of Jesus' cup.

—*Christina Georgina Rossetti.*

IT was a wonderful illustration of the power of Christ's love and of holy trust in God, that the early Christians, although destitute, afflicted and tormented, yet joyfully accepted their persecution and endured it, without complaint and without apostasy from the faith. They lost the lower and they secured the higher good; they were plundered of earthly possessions, but they received heavenly treasures. The Spirit of God bore witness with their spirit that they were the children of God. They knew fully that heaven was their portion and that Christ was their Redeemer. Well might they without sorrow be deprived of earthly good when God bestowed upon them heavenly good, compared with which their earthly possessions were as shadow to substance!

Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ: for the accuser of our brethren is cast down, who accused them before our God day and night. Amen. Rev. 12: 10.

And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things to the intent that now unto the principalities and the powers in the heavenly places, might be made known through the church the manifold wisdom of God. Eph. 3: 9, 10.

We are members of that body,
 We are branches of that vine,
 We are shafts of that great temple
 With its cornerstone divine.

Help us, oh thou mighty Saviour
 To be fruitful unto Thee;
 That we keep our place within it
 Throughout all eternity.

—*Ada Cambridge.*

WE are taught that the church makes to the universe the greatest display of God's manifold wisdom. The church is the bride of Jesus Christ. Christian men and women are living epistles, known and read of all men, making known God's saving power; they are trophies of His sovereign grace and eternal love, and they are proofs of God's power to overcome Satan and to triumph over all forms of darkness. It is not too much to say that they are the climax of God's wonderful works, astonishing angels and silencing devils. Let us remember that the church, and the great Head of the church, are judged of the world by church members. Let us not misrepresent our heavenly Father nor dishonor our elder Brother.

We have thought of Thy loving-kindness, O God, in the midst of Thy temple. Ps. 48: 9. Jehovah, I love the habitation of Thy house, and the place where Thy glory dwelleth. Amen. Ps. 26: 8.

That we be fellow-workers for the truth. 3 John 8

Grant us the knowledge that we need
 To solve the questions of the mind,
 Light thou our candle while we read,
 And keep our heart from going blind;
 Enlarge our vision to behold
 The wonders Thou hast wrought of old;
 Reveal Thyself in every law,
 And gild the towers of truth with holy awe.

—*Rev. Henry J. Van Dyke.*

THE true scholar lives and seeks for truth. He is truth's willing and joyous slave. He welcomes truth from whatever quarter it comes and by whatever messenger it is brought. Truth is the daughter of God, and the prophetess of all true progress in the world. Never is man so great and so free as when he bows in lowly reverence at the feet of Jesus Christ, who is king in the realm of truth. Nothing is more certain than that in the end truth shall prevail over every form of evil and error. Scholarship is always power. It may, indeed, sometimes be a power for evil rather than for good, but we must strive to make it the handmaid of truth and so the servant of God. Sanctified knowledge is an inestimable power for God among men. All true learning will yet lay its honors at the pierced feet of Jesus Christ. Science and revelation will yet march joyously in step to the music of Christ's name, and shall yet cast their crowns before Him as Lord and Master.

We have not entreated the favor of Jehovah our God, that we should turn from our iniquities, and have discernment in Thy truth. Amen. Dan. 9: 13.

For the gifts and calling of God are not repented of.
Rom. 11: 29.

The easy path in the lowland, hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view;
Peopled and warm is the valley, lonely and chill the heights;
But the peak that is nearer the storm cloud, is nearer the stars
of light.

—*Unknown Author.*

The worldly hope men set their hearts upon
Turns ashes—or it prospers and anon
Like snow upon the Desert's dusty face
Lighting a little hour or two is gone.

—*Omar Khayyam.*

I URGE young Christians to be in the world though in the highest sense they are not of the world. Strike out boldly, grandly, wisely for the highest place which your trade or profession can bestow. Master all its details; secure all its honors; never take second place if you can help it, in any walk of life. But remember at the same time that the world is not all. The man who lives for this life alone, does not attain this life in the fulness, richness, and blessedness of its possibilities. Only he who lives for eternal life as well as the temporal life becomes master of both worlds. The man who lives for this world alone, loses both worlds; the man who lives chiefly for the other world, wins both worlds.

Oh that Thou wouldest bless me indeed, and enlarge my border, and that Thy hand might be with me, and that Thou wouldest keep me from evil. Amen. I Chron. 4: 10.

They saw His glory, and the two men that stood with Him. And it came to pass, as they were parting from Him, Peter said unto Jesus, Master, it is good for us to be here. Luke 9: 32, 33.

Not always on the mount may we
Wrapt in the heavenly vision be,
The shores of thought and feeling know
The spirit's tidal ebb and flow.

The mount for vision but below
The paths of daily duty go,
And nobler life therein shall own
The pattern on the mountain shown.

—*Frederick L. Hosmer.*

MEN are by the alchemy of God's grace literally transformed in our day. They are not simply translated from the kingdom of darkness into the kingdom of God's dear Son, but they are literally transformed in character. Along the whole line of the Christian church we see evidences of the transforming power of God's grace in rescuing great sinners and in making them great saints. All about us are living witnesses of God's transforming power manifested in this way. Miracles more wonderful than any performed by Christ during His earthly life, are performed by Him to-day in the moral lives of men. There are about us now men whose faces are like that of Moses, because they are living with Christ and thus gaining His image. There are men and women now who dwell on the mount of Transfiguration and whose faces glow with heavenly splendors. O blessed light which comes to us from contemplating Christ!

As the hart panteth after the water brooks: so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? Amen. Ps. 42: 1, 2.

Work with your hands that we may walk becomingly toward them that are without, and may have need of nothing. I Thes. 4: 11, 12.

But I think the king of that country comes out of the toilers' hosts,
And walks in the world of the weary, as if he loved it the most,
For here in the dusty confusion with eyes that are heavy and dim,
He meets again the laboring men who are looking and longing
for him.

—*Rev. Henry J. Van Dyke.*

THE usual social distinctions are not to be observed in the house of God. At God's altar none are rich, none are poor, none are high, none are low. All are on the same level of unworthiness in themselves and of blessedness in their divine Redeemer. Jesus Christ is the friend of those who stand at the carpenter's bench and toil through the long hours. He sympathizes with every working man and working woman. He reaches out to them the hand of tenderness and the heart of affection. He promises them food and raiment. Marvelous is the thought that Jesus Christ was poor and friendless. No poor man to-day is as poor as Jesus Christ was, no lone man is so friendless as He was. He was despised and rejected of men. He was a man of sorrows and acquainted with grief. The sweat-beads of honest toil were on His brow and the hardness of manly toil was on His hands.

Thou, O God, didst prepare of Thy goodness for the poor. Ps. 68:10. I will give thanks unto Jehovah with my mouth, yea, I will praise Him among the multitude. For He will stand at the right hand of the needy, to save him from them that judge his soul. Amen. Ps. 109:30, 31.

And He shall speak peace to the nations: and His dominion shall be from sea to sea, and from the river to the ends of the earth. Zech, 9: 10.

He shall reign from pole to pole,
 With illimitable sway;
 He shall reign, when like a scroll
 Yonder heavens have passed away.
 Then the end: beneath his rod
 Man's last enemy shall fall:
 Hallelujah: Christ in God,
 God in Christ, is all in all.
 —*James Montgomery.*

GOD as the sovereign Lord of all lands and all peoples, commands the children of Israel to take possession of the land of Canaan. God issues a similar command to His children to-day. This world of ours does not belong to Satan. When he promised to deliver the kingdom to Christ, if Christ should worship him in the wilderness, he was a liar, and such he has been from the beginning. Even if Christ had yielded to the temptation, Satan could not have performed the contract. The pierced hand of Jesus Christ is on the helm of this universe. Satan is an intruder, an interloper, a rebel. He is to be utterly cast out. Jesus shall reign from the rivers to the ends of the earth. He shall put all His enemies beneath His feet. Who would not follow such an all conquering leader? Who would not wish to be of those who shall come in through the everlasting doors with the returning and conquering King of Glory?

Who shall not fear, O Lord, and glorify Thy name? for Thou only art holy; for all the nations shall come and worship before Thee; for Thy righteous acts have been made manifest. Amen. Rev. 15: 4.

Denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world. Titus 2: 12.

Dear Lord and Father of mankind,
 Forgive our feverish ways,
 Reclothe us in our rightful mind,
 In purer lives thy service find
 In deeper reverence praise.

Drop thy still dews of quietness,
 Till all our strivings cease,
 Take from our souls the strain and stress
 And let our ordered lives confess
 The beauty of Thy peace.

—*John Greenleaf Whittier.*

A CHRISTIAN is the highest style of man; he is a man who is Christlike in character; in aim, and in love, and who will one day be wholly like Christ when he shall see Him as He is. Every Christian has much in possession here, but he has still greater things in prospect; thought cannot conceive nor language express, all that God has in reserve for His redeemed children. Indeed, only those who are born again can truly address God as Father, in the full meaning of the term. Only in a vague sense can unregenerate men say, "Our Father." They can call God Father, only as a wandering, self-willed, disobedient child, who has, like another prodigal, gone into a far country, can apply the endearing name of Father to the one whose heart he has broken and whose counsels he has despised.

As for our transgressions Thou wilt forgive them. We shall be satisfied with the goodness of Thy house, Thy holy temple. Ps. 65: 3, 4. That we may lead a tranquil and quiet life in all godliness and gravity. Amen. 1 Tim. 2: 2.

I give myself unto prayer. Ps. 109: 4.

Why therefore should we do ourselves this wrong,
 Or others, that we are not always strong,
 That we are ever overcome with care;
 That we should ever weak or heartless be,
 Anxious or troubled, when with us is prayer,
 And joy and strength and courage are with Thee.

—*Rt. Rev. Richard Chenevix Trench.*

When morning's beams awake me
 To scenes of life once more,
 I seek my Father's guidance,
 And aid divine implore.

When evening draws her curtains,
 And veils the light of day,
 Amid the quiet shadows
 I steal awhile to pray.

—*William Alburdis Caldwell.*

SHOULD we trace the history of all who have dishonored their profession, and have wandered from their church, it would be found, in the majority of instances, that the first step in the downward way was taken when they neglected the place of secret prayer. To be strong among men we must receive strength when alone with God. We need for the development of character times of quiet study of the scripture and of secret communion with God. There is much less of earnest meditation on divine things than our spiritual growth demands. Christ often found a secret place of prayer on the lonely mountain. He has commanded us to enter into our closet. Have you all some secret place where God has met with you and where you often meet Him?

O Thou that hearest prayer, unto Thee shall all flesh come. Ps. 65: 2. Blessed be God, who hath not turned away my prayer, nor His loving-kindness for me. Amen. Ps. 66: 20.

Be strong all ye people of the land, saith Jehovah, and work, for I am with you, saith Jehovah of hosts. Haggai. 2:4.

Be strong,
Say not the days are evil. Who's to blame?
And fold thy hands and acquiesce, O shame!
Stand up, speak out, and bravely in God's name.

Be strong,
It matters not how deep entrenched the wrong,
How hard the battle goes, the cry how long,
Faint not, fight on, to-morrow brings the song.

Be strong,
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle, face it, 'tis God's gift.

—*Rev. Maltbie D. Babcock.*

TOO many church members are sulking in their tents instead of working or fighting on the field. Too many think the church is an ambulance to bear them to some spiritual retreat. Too many think the church is a hospital for the wounded, rather than a school for learners, a vineyard for workers, and a battlefield for fighters. The man who strives to do as little as possible, and to possess only such Christian graces as will not interfere with worldly enjoyment, is guilty of the very climax of meanness and folly. The man who is determined to have only as much religion as will admit him to heaven, is not likely ever to get nearer to heaven than he is now, in his half-hearted Christian life upon earth.

Blessed are they that dwell in Thy house; they will be still praising Thee. Blessed is the man whose strength is in Thee, in whose heart are the highways of Zion. Amen. Ps. 84: 4, 5.

For there is one God, one mediator also between God and men, Himself man, Christ Jesus. I Tim. 2: 5.

So man as is most just
 Shall satisfy for man, be judged and die
 And dying rise, and rising with Him raise
 His brethren ransomed with His own dear life.
 —John Milton.

OH how precious it is to think of the manhood of Christ! He was the only person ever born into the world who had his choice as to how he should come, and he chose to come as a babe and in poverty. He trod the lower walks of life, and poverty was dignified; he became a babe, and babyhood was glorified. He lived as a boy, and boyhood was forever honored. All the conditions of life into which he entered he exalted and sanctified. On the cross he gave a young man's life for the world's sin. On the throne to-day he sits with the dew of immortal youth and the glory of eternal manhood. Once he suffered; now he forever will sympathize. The whole race is ennobled by the thought that humanity with divinity sits at the right hand of the Majesty on high.

Unto Thee will I sing praises, O Thou Holy One of Israel: my lips shall shout for joy when I sing praises unto Thee; and my soul which Thou hast redeemed. Amen.
 Ps. 71: 22, 23.

These things have I spoken unto you in dark sayings; the hour cometh when I shall no longer speak unto you in dark sayings; but shall tell you plainly of the Father. John 16: 25.

Science moves, but slowly, slowly, creeping on from point to point.

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the
suns. —*Alfred, Lord Tennyson.*

But only when on form or word obscure
Falls from above the white supernal light
We read the mystic characters aright;
And light informs the silent portraiture
Until we pause at last, awe held before
The one ineffable face, love, wonder and adore.

—*John Greenleaf Whittier.*

WE are, indeed, the "heir of all the ages," but the ages yet to come shall have a nobler heritage of truth for our heirs. Our fathers saw truth from afar and rejoiced; we touch the hem of her garments and find virtue in the touch. But our sons shall be admitted into her presence and commune with her forever. Some of Christ's words seem obscure to us, but it is because they have an ever-expanding meaning for all time. Christ packed away so much thought in his words that no one generation can get it all out. It is this fact that gives them their freshness, their charm, and their power. Their flower and their aroma are constantly revealing themselves. The sayings of Christ open to us worlds of thought and feeling into which we may enter, but which are too full to be emptied of all their treasures by human hearts and minds.

Blessed be the name of God forever and ever: for wisdom and might are His. . . . He giveth wisdom unto the wise, and knowledge to them that have understanding; He revealeth the deep and secret things, He knoweth what is in the darkness and the light dwelleth with him. Amen. Dan.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him. I John 2: 15.

O Saviour when prosperity
 Makes this world hard to leave,
 And all its pomps and vanities
 Their meshes round us weave.

O grant us grace that to Thy call
 We may obedient be
 And cheerfully forsaking all
 May follow only Thee.

—*Rev. John Samuel Bewley Monsell.*

THE man who makes the pleasures and honors of this world the chief aim of his life; the man who makes anything short of the great God the object of his desire, affection, and reverence, has missed life's chief duty and earth's highest glory. The man who lives for himself is out of tune with the great and glorious beings in both worlds who bow in adoring reverence in the presence of the eternal God. The man who forgets God and lives only for himself is an instrument untuned, and so he makes discord in the midst of a glorious, harmonious, angelic, and divine orchestra. As the heliotrope, as its name so beautifully implies, turns to follow the sun, so a man of noblest type follows Jesus Christ as the ideal man and the Son of God, Jesus Christ, who lived to do the will of God and to save lost man. Only as we catch His spirit and imitate His example, can we possess His character and share in His glory.

Let all those that seek Thee rejoice and be glad in Thee; let such as love Thy salvation say continually, Jehovah be magnified. Ps. 40: 16. Deliver my soul, O Jehovah, from men of the world whose portion is in this life. Amen. Ps. 17: 13.

And every man that striveth in the games exerciseth self control in all things. Now they do it to receive a corruptible crown: but we an incorruptible. I Cor. 9:25.

Chain up the unruly legion of thy heart:
Leash thine own and be Cæsar within thyself.

—*Thomas Browne.*

It is easy enough to conquer the world,
To beat down each cowardly elf;
Would God I could vanish half as soon
The devil within myself:
For the world when you face it soon gives in,
And plays but a poor mean part;
But who ever yet could measure the strength
Of his own bad wayward heart?

—*Louisa May Alcott.*

THE man who cannot control himself, cannot control his fellow men. Temperance as used in scripture means self-control over the entire life. The man who loses his temper has lost power over men because he cannot exercise control over himself. Many a warm-hearted, earnest, loving Christian has done more to convince an opponent than the most learned, but harsh defender of Christianity could do. True meekness is the climax of manliness. Often in classic Greek words indicative of humility were allied to meanness. Christianity introduced new thought into the languages of the world. Virtue to the ancient Roman world meant simply bravery; to us it means moral and spiritual qualities. The modesty which religion inculcates is always an element of power. Self-control means mastery over self and sin.

Jehovah, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too wonderful for me. Surely I have stilled and quieted my soul. Amen. Ps. 131: 1, 2.

He that findeth his life shall lose it; and he that loseth his life for My sake shall find it. Matt. 10: 39.

The kingdoms of the world are thine
If thou hast faith thyself to lose,
But they who seek the Me and Mine
The universal good refuse.
—*Rev. Thomas Cogswell Upham.*

TO the superficial this text is contradictory; to the careful thinker it is harmonious and sublime. It is the formulation of a universal and eternal law. The man who loves himself dies; the man who loves God supremely and his fellow men rightly, lives truly here and will live forever. Christ spoke with a seeming obscurity for he could not speak otherwise. The idea is—He that is bound up in himself, in saving his earthly life, shall lose his spiritual life; but he who in his devotion to Christ is willing to imperil, to destroy, to crucify his lower life shall save his higher life. The truth here taught goes to the very center of our being, and strikes at our inmost self. Christ's words are thus directed against every form of selfishness. To lose our life means to lose our sinful self, and to lose our sinful self means to find Christ and eternal life.

I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes, yea, Father, for so it was well-pleasing in Thy sight. Amen. Matt. 11:25, 26.

But foolish and ignorant questions refuse, knowing that they gender strifes. 2 Tim. 2: 23.

The clashing of creeds and the strife
 Of the many beliefs, that in vain
 Perplex man's heart and brain
 Are naught but the rustle of leaves
 When the breath of God upheaves
 The boughs of the trees of life
 And they subside again.
 And I remember still
 The words and from whom they came—
 Not he that repeateth the name
 But he that doeth the will.

—Henry Wadsworth Longfellow.

WE may be able to pass the examination of a church council on our knowledge of divine sovereignty and human freedom, or any of the "isms" of ancient or modern heterodoxy, and yet we may be spiritually dead. We may recite creeds by the yard, and yet be black in heart and vile in life. A dead orthodoxy may be worse than a live heterodoxy. Creeds may be as powerless over our lives as the multiplication table. We must know Christ as the vicarious sacrifice for sin, and as our personal Lord and Saviour. The atonement is the heart of theology. The cross is the centre of the universe. It is the pivot around which all the great events of history revolve. The historian and the philosopher, as truly as the theologian, must build their studios on Calvary, to insure eternal life.

I call to remembrance my song in the night: I commune with mine own heart; and my spirit maketh diligent search. Thy way O God, is in the sanctuary: who is a great God like unto God? . Amen. Ps. 77: 6, 13.

This is the work of God, that ye believe on Him whom He hath sent. John 6:29.

In simple trust, like those who heard,
Beside the Syrian sea;
The gracious calling of the Lord
Let us, like them, without a word
Rise up and follow Thee.

—*John Greenleaf Whittier.*

THIS is a remarkable statement of our blessed Lord. It would be difficult, perhaps impossible, to find in the writings of the apostles a statement which shows more clearly that our true spiritual life finds its source in faith in Christ. Such faith is the fountain whence streams of obedience to God and blessings to men must continually flow. No man can please God except he give him his unquestioning trust. Without faith it is absolutely and eternally impossible to please God; without faith in our fellow men, it is impossible to please them. Shall we give our fellow men our trust, and refuse it to God? How dare a man refuse God his utmost confidence? I would here and now, with the earnestness born of deep conviction, urge you to exercise faith in Jesus Christ, the faith which works by love, the faith which manifests itself in instant obedience, and in doing good works as its natural fruit.

With God is my salvation and my glory; the rock of my strength and my refuge is in God. Ps. 62: 7. Show us Thy loving-kindness, O Jehovah, and grant us Thy salvation. Amen. Ps. 85: 7.

Friend, how camest thou in hither not having a wedding garment? Matt. 22: 12.

But watch and bear thy lamp undimmed,
 And Christ shall gird thee on,
 His own bright wedding-robe of light,
 The glory of the Son.

—*Gerard Moultrie.*

GOD has revealed the fact that he alone can provide garments of salvation and robes of righteousness. This truth, men and women are slow to learn; they wish to help God. They desire a share in the work of salvation at a point where their service is neither needed nor possible. The enforcement of this truth humbles pride and destroys self-sufficiency. Some men are so inflated with self-righteousness that they think they have need neither of the mercy of God nor the cross of Christ. They sit at their own loom and weave their garment, so far as their moral nature is concerned, precisely as did our first parents in Eden in respect to their physical clothing. But even these Pharisees at times discover defects in their robes and here and there put on the silver and gold thread of some deed, some holy aspiration, or some saintly resolution. They expect that God's mercy will make up for all threadbare spots, ragged rents, and deep-dyed stains. You cannot cover your soul this way. You must put on Christ's robes or you will not be suitably attired for the wedding feast.

All Thy garments smell of myrrh, and aloes, and cassia; out of ivory palaces stringed instruments have made Thee glad. I will make Thy name to be remembered in all generations: therefore shall the peoples give Thee thanks forever and ever. Amen. Ps. 45: 8, 17.

What I do thou knowest not now; but thou shalt understand hereafter! John 13:7.

God's plans like lilies pure and white unfold,
We must not tear the close shut leaves apart,
Time will reveal the calyxes of gold.

—*May Riley Smith.*

DOUBTLESS, there was divine wisdom in the partial concealment of spiritual truths in the old dispensation. The ultimate design of these mosaic institutions the people in the early days could not fully understand. For a time the brightness was mercifully concealed; the fulness of time had not yet come. God as a wise teacher taught the people as they were able to understand. They were slow pupils. The end shadowed forth by all these types was Jesus Christ, but over his glory the veil had for a time to be thrown as over the face of Moses. Moses's veiled face was symbolic of important spiritual truths. In that fact is a picture of the old dispensation. It was only a partial revelation; it expressed itself through a veil, revealing itself in typical rites and in obscure prophecies. But Christianity comes to us with the light on its face, and with the veil entirely removed.

Cause me to hear Thy loving-kindness in the morning;
for in Thee do I trust. Cause me to know the way wherein
I should walk; for I lift up my soul unto Thee. Amen.
Ps. 143:8.

He will joy over thee with singing. Zeph. 3: 17.

What transcendent strains of music on our raptured ears shall
fall,

Echoing in sweetest cadence over Heaven's jewelled wall,
From the symphony celestial, where all harmony had birth,
As our souls are mounting upward, freed from sin and loosed
from earth.

When we reach the land immortal, see the beauty of the King,
Hushed shall be the choir angelic, for the Lord himself shall sing.
He shall joy o'er us with singing, His redeemed, His loved, His
own

Who from battlefields of Satan have come up to share His throne.
And all Heaven shall list enraptured while the stars forget to
move

As the Master of all music chants his melody of love.

—*Sarah Conger Robinson.*

THE Lord Jehovah singing! Is this picture of the Almighty startling? Does it in any way seem discordant to the idea of God "as glorious in holiness, fearful in praises doing wonders?" Does it seem in any way to lessen our reverence for him who is the high and lofty One who inhabiteth eternity? Is there anything discordant between our loftiest conception of God and this description of him as singing? Is not song as holy as any other form of expression? Dare we rise to the supernal heights of the truth here taught? Oh, that the world had the score of the solo and sublime chorus of the nativity! But more marvelous still would be the score of the song sung by the Lord Jehovah rejoicing over his beloved. Dare we think of the Almighty as the leader of a chorus of saints and seraphs, and angels and archangels, chanting sublime and divine oratorios? This is one of the sublimest conceptions that ever challenged human thought.

I will sing of the loving-kindness of Jehovah forever: with my mouth will I make known Thy faithfulness unto all generations. Amen. Ps. 89-1.

And according to the good hand of our God upon us they brought us a man of discretion. Ezra. 8: 18.

He held his place
 Held the long purpose like the growing tree—
 Held on through blame and faltered not at praise,
 And when he fell in whirlwind he went down
 As when a kingly cedar green with boughs,
 Goes down with a great shout upon the hills,
 And leaves a lonesome place against the sky.

—*Edwin Markham.*

Thou wert the morning star amidst the living
 Ere thy fair light had fled,
 Now, having died, thou art as Hesperus giving
 New splendor to the dead.

—*Plato.*

IT is a great blessing to be worthy of the confidence, esteem, and affection of good men. That man is to be envied whose character entitles him to the affection of high-minded men and of pure-hearted women. That man is to be pitied and blamed, who, having enjoyed this high honor, forfeits it by unworthiness of character. I beseech you, who are the children of God, that you never so speak, never so act, never so think, as to be, or even seem to be, unworthy of your high title of sons and daughters of the Almighty. Oh, be worthy of that lofty designation, that glorious appellation; be worthy of that glorious crown which awaits you; wear right royally that triple crown which God has prepared for the victors in the good fight, the crown of life, the crown of righteousness, and the crown of glory.

O visit me with Thy salvation, that I may see the prosperity of Thy chosen. That I may rejoice in the gladness of Thy nation, that I may glory with Thine inheritance. Amen. Ps. 160: 4, 5.

As is the earthy such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. 1 Cor. 15: 48.

My Gerizim and Ebal
Are in each human soul,

The stern behest of duty
The doom book open thrown,
The heaven ye seek the hell ye fear
Are with yourselves alone.

—*John Greenleaf Whittier.*

HEAVEN is a state and a condition as truly as it is a place. It is impossible that unforgiving and rebellious sinners could be introduced into heaven. Heaven is loving Christ and being like Christ; men who do not love him cannot have heaven anywhere; men who do love him have heaven everywhere in proportion to the depth of their love. To take men to heaven who do not love him would be cruelty to them and to all heavenly beings. If all the guilty inhabitants of hell were brought into heaven at this moment, cherishing their present hatred of God, heaven would be no heaven to them. Holiness is the distinctive characteristic of heaven. What would unholy men do there? Of what could they speak? What songs could they sing? No untamed savage of the woods would be more out of place in a drawing-room, than an unconverted man in heaven.

Thou wilt show me the path of life: in Thy presence is fulness of joy; in Thy right hand there are pleasures for evermore. Amen. Ps. 16: 5, 6, 11.

Faith apart from works is barren! For as the body apart from the spirit is dead, even so faith apart from works is dead. James 2: 20, 26.

Poor, sad humanity
Through all the dust and heat
Turns back with bleeding feet
By the weary road it came
Unto the simple thought,
By the Great Master taught
And that remaineth still:
Not he that repeateth the name,
But he that doeth the will.
—Henry Wadsworth Longfellow.

IT is quite likely that when the Apostle James wrote these words there were those who taught that men were saved by a merely formal faith in God. He, therefore, shows us that the faith which avails for salvation is accompanied by good works. He shows that a dead faith is practically no faith, and that wherever there is genuine faith there will be good living as its result. Faith and works must be united to constitute true religion, as soul and body are united to form a real man. As the body without the spirit is dead, so we are taught that faith without Christian works is dead also. Where there is the root of true faith, there will be the flower and fruit of good works. We may affirm that no man can be saved by good works, and we are equally warranted in saying that no man can be saved without good works.

I will never forget Thy precepts; for with them Thou hast quickened me. I am Thine, save me; for I have sought Thy precepts. Accept, I beseech Thee, the free-will offerings of my mouth, O Jehovah, and teach me Thine ordinances. Amen. Ps. 119: 93, 94, 108.

Our sins testify against us. Is. 59: 12.

Still your secret sin would find you,
Pass before your eyes to blind you,
Burn your heart with hidden shame,
Sear your cheek with guilty flame.

Sin was never sinned in vain,
It could always count its slain.
You yourself must witness be
Of your own soul's treachery.

—*John Greenleaf Whittier.*

THESE are certain sins which may be called constitutional. They belong to us in our bodies and souls alike. Tendencies to them may have been inherited and indulgence in them may have greatly strengthened the inherited propensity. Strong on most other points we may be weak on some given point. We must not, however, try to throw aside our responsibility on the ground of inherited tendency. We are in danger of throwing back to our ancestors, responsibility which is our own. There is a great truth in the law of heredity, nevertheless for the indulgence of the propensity and its consequences, we alone are responsible. Every man has his weak point, that weak point he must especially guard. Knowledge of one's weakness is necessary to the formation of a worthy character and to obtain victory over inherent evil tendencies. A holy life will consist in part in discovering our weak points that we may so fortify them as to become invincible.

O Lord, righteousness belongeth unto Thee. We have sinned, we have done wickedly. O Lord, according to all Thy righteousness let Thine anger and Thy wrath be turned away. Amen. Dan. 9: 7, 8, 15, 16.

And He showed me Joshua the high priest, standing before the angel of Jehovah, and Satan standing at his right hand to be His adversary. Zech. 3: 1.

I see a Spirit by thy side,
Purple winged and eagle-eyed
Looking like a heavenly guide.

If he bid thee bow before
Crownéd mind and nothing more,
The great idol men adore;

And with starry veil enfold
Sin, the trailing serpent old,
Till his scales shine out like gold;

Though his words seem true and wise,
Soul, I say to thee, Arise,
He is a demon in disguise.

—*Adelaide Ann Procter.*

IF the heart is not Christ's throne, it must be Satan's seat. It is the abode of the Lord Jesus, or the dwelling place of unclean spirits. Does Christ dwell in your heart to-day? Does He rule your life? Examine your heart and life in the presence of the Omniscient God. Who dominates your will, self or Christ? With whom do you hold communion, Jesus or Satan? Are you Christ's freeman, or Satan's slave? These are questions of the utmost importance. Are you able to answer them as God would have you? May God help you to dethrone Satan and enthrone Jesus in your heart and life! Receive Him as your prophet to teach you, your priest to atone for you, and your king to command you.

Lord, even the demons are subject unto us in Thy name. Luke 10: 17. They also that render evil for good are adversaries unto me, because I follow the thing that is good. Forsake me not, O Jehovah; O my God, be not far from me. Amen. Ps. 38: 20, 21.

And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily, I say unto you he shall in no wise lose his reward. Matt. 10, 42.

God, who registers the cup
 Of mere cold water for His sake,
 To a disciple rendered up,
 Disdains not his own thirst to slake
 At the poorest love that ever was offered.
 And because my heart I proffered
 With true love trembling at the brim
 He suffered me to follow Him.
 —*Robert Browning.*

SOME think it beneath the character of God to note the sparrow's fall and to count the hairs of our head. Christ did not so teach regarding His Father's notice of His children. We utterly misunderstand God if we magnify His greatness by setting Him apart from our sorrows in the daily walks of life. If God is our Father then all the concerns of His children are dear to His heart. Away with the idea that you honor God, when you enthrone Him in some dreamy existence like that imputed to Buddha by his followers, who make him in many ways indifferent to the call of his worshippers. I honor that conception of God which gives Him the heart of a mother and the arm of divinity.

Who is like unto Jehovah our God, that hath His seat on high, that humbleth Himself to behold the things that are in heaven and in the earth? Ps. 113: 5, 6. Show Thy marvellous loving-kindness, O Thou that savest by Thy right hand them that take refuge in Thee. Amen. Ps. 17: 7.

Where hast thou gleaned to-day? and where hast thou wrought? Ruth 2: 19.

Not the days that are passed amid songs and flowers
 In dreary, inactive leisure,
 But the days that are strong with the stress of toil
 Are those of the truest pleasure.
 Then let us patiently bear the cross,
 Our service and love confessing,
 For the life of labor and faith and love
 Is the only life of blessing.

—*Marianne Farmingham.*

ACTIVITY in business is likely to take our affections from God. Every duty should be begun, continued and ended with reference to the will of God. We are constantly in danger of separating too widely between what we call secular and sacred things; we too often put asunder what God has joined together. According to this creed religion is the business of ministers, and business the religion of all other men. Religion is very well for sanctuaries and sabbaths; but it is not suited to the activities of business and the enjoyments of social life. With the locking up of the church and the laying aside of the Sunday garments the duties of religion are also too often locked up and its responsibilities are laid aside. It degrades business and dishonors religion. It is possible to be diligent in duty and yet to serve God.

Righteous art Thou O Jehovah, and upright are Thy judgments. My zeal hath consumed me, because mine adversaries have forgotten Thy words. Thy word is very pure; therefore Thy servant loveth it. Amen. Ps. 119: 137, 139, 140.

Know ye not that the unrighteous shall not inherit the kingdom of God? And such were some of you; but ye were washed. I Cor. 6: 9.

How much preventing, God, how much I owe
To the defences Thou hast round me set,
Example, custom, fear, occasion slow,
These scornéd bondmen were my parapet.
I dare not peep over the parapet
To gauge with glance the roaring gulf below,
The depths of sin to which I had descended
Had not these me against myself defended.

—*Ralph Waldo Emerson.*

IN proportion as man is nobler than the animal, he may become viler than the beast. Made in the image of God, he may sink to a level lower than that of creeping things. We have seen men so fallen that they might be called the devil's castaways, every noble instinct degraded, and every high ideal destroyed. One almost feels justified in turning away from such vile creatures with mingled pity and contempt. But the religion of Christ teaches sentiments nobler and diviner. Even the most degraded of men were made in God's image; that image may be greatly defaced, but it is not entirely effaced. Even the most degraded of men were made to have glorious aspirations. They may yet become god-like. Christ stoops down to the most degraded specimens of humanity with the hand of a brother and with the love of a Saviour. No case is beyond the reach of His love and salvation.

Oh let the wickedness of the wicked come to an end, but establish Thou the righteous. Amen. Ps. 7: 9.

Bear ye one another's burdens, and so fulfill the law of Christ. Gal. 6: 2.

And ye shall succor men,
('Tis nobleness to serve.)
Help them who cannot help again,
Beware from right to swerve,
—*Ralph Waldo Emerson.*

Let our unceasing earnest prayer
Be too for light, for strength to bear
Our portion of the weight of care,
Which crushes into dumb despair
One half the human race.
—*Henry Wadsworth Longfellow.*

BURDEN bearing is the law of Christ. He was the bearer of the burdens which would have crushed the world to eternal ruin. Christ's example is the best commentary on his own teachings. Christ was weary and worn as you or I could be, yet He was ever ready to listen to the tale of sorrow and to ease the burdened heart. All day He goes about doing good; at night-fall His weary feet seek the mountain heights for strength to do the work of burden bearing on the morrow. He takes on Himself the burden of the weeping Martha and the sadder Mary. The people throng to Him with bodies burdened with disease and souls laden with sin. Christ might have had great reputation with the Pharisees had he scorned the sinful woman who sought his help. But instead he bears her burden, and challenges and receives the admiration of all noble souls. What a Christ is our Christ! What a Jesus is He whom we adore! The divine burden bearer!

Blessed be the Lord, who daily beareth our burden, even the God of our salvation. God is unto us a God of deliverances; and unto Jehovah the Lord belongeth escape from death. Ps. 6: 19, 20. I am poor and needy; make haste unto me O God: Thou art my help and my deliverer, O Jehovah, make no tarrying. Amen. Ps. 70: 5.

Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. John 16: 20.

What once was woe is changed to bliss,
 What once was loss is now my gain,
 My sorrow is my happiness—
 My life doth live by being slain.

The piercing thorns have changed to flowers;
 The spears have grown to sceptres bright;
 And sorrow's dark and sunless hours
 Become eternal days of light.

—*Rev. Thomas Cogswell Upham.*

BRIARS have their part in human discipline as well as roses. The thunder storm purifies the air and so has a place in the economy of nature as truly as the sunshine. Darkness is as essential to the growth of vegetation as the light. Adversity is often more effective in the discipline of the mind and heart than is prosperity. God extracts good from fierce trials and manifold sweetness from painful bitterness. From man's lost estate God extracted repentance of sin and a return to Himself. Our grievous sin was the occasion of God's most glorious manifestation of His eternal love. Why was sin ever permitted to enter God's fair creation? The loftiest angel before God's throne cannot satisfactorily answer that question. Out of sin came deliverance, out of death came life, and God still overrules evil that good may come.

I will be glad and rejoice in Thy loving-kindness, for Thou hast seen my affliction: Thou hast known my soul in adversities. Thou hast set my feet in a large place. Amen. Ps. 31: 7, 8.

Ye are the light of the world, a city set on a hill cannot be hid. Matt. 5: 14.

The greatest gift a hero leaves his race
Is to have been a hero, say we fall:
We feed the high traditions of the world,
And leave our spirit in our children's breast.
—James Russell Lowell.

TRUE believers literally occupy a high place. They are men of mark. They are set on a hill and cannot be hid. Ten thousand men read their life for every one who reads the Bible. A true Christian is God's best representative in the world. The world will judge God's character by the conduct and character of God's children. This truth places upon Christian men and women a solemn responsibility, and at the same time crowns them with unspeakable dignity and glory. There is a real sense in which we may say with becoming humility, but with literal truth, that every Christian is, in his measure, Christ to the world. He shows more of the character of God than any other being this side the throne of God.

Examine me, O Jehovah, and prove me; try my heart and my mind. For Thy loving-kindness is before mine eyes; and I have walked in Thy truth. I have not sat with men of falsehoods; neither will I go in with dissemblers. I hate the assembly of evil doers, and will not sit with the wicked. Amen. Ps. 26: 2, 3, 4, 5.

For he that was called in the Lord being a bondservant is the Lord's freeman, likewise he that was called, being free, is Christ's bondservant. I Cor. 7: 22.

The master of his own desire,
The victor over selfish claims,
Doth by that death of self aspire
To universal ends and aims.

He breaks his bars and prison bound,
And in his free, imperial soul,
Hath boldly reached, and nobly found
The wide, the bright, the kingly whole.

—*Rev. Thomas Cogswell Upham.*

“**M**EN may rise on stepping-stones of their dead selves to higher things;” but we must die to self, if we are thus to rise, and are truly to live to God. Half-hearted Christians know nothing of the living power, the actual joy, and the possible bliss of Christians who lay themselves as living sacrifices on the altar of Jesus Christ. Let us remember that the Christian life is governed by laws as universal and uniform as gravitation and as eternal as God. If Christians will conform their lives to these irresistible laws, they will grow in stature; but if they do not, they will become pitiful dwarfs in the Christian life. No more painful is the physical dwarf in the midst of laughing and growing children, than is the stunted Christian among stalwart men and beautiful women in the church of Jesus Christ.

Deliver my soul, O Jehovah, from lying lips, and from a deceitful tongue. Woe is me that I sojourn in Meshech, that I dwell among the tents of Kedar. My soul hath long had her dwelling with him that hateth peace. Amen. Ps. 120: 2: 5.

He that loveth not knoweth not God; for God is love and His love is perfected in us. I John 4: 8, 12.

For love is life and they who do not love
Are not alive. But every soul that loves
Lives in the heart of God and hears him speak.
—*Rev. Henry J. Van Dyke.*

God gives us love. Something to love
He lends us, but when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone.
—*Alfred Tennyson.*

THE first, second and third prerequisites of the true worker for Christ is love; love furnishes logic; love commands eloquence; love gives tact. Love has ever constrained the great workers for God. In silence and sorrow they have lived and loved. What giants of faith and love Christianity has produced! The names of many are conspicuous on the world's historic page. The names of more are unknown to fame; but their record is on high. In dungeons deep and dark their gentle words were cables of love; in the homes of the poor they were angels of mercy. The world knows them not; but God knows them well. Loving souls pass through the world as gently as the falling dew; but they leave the benediction of their presence wherever they go. Their names are in the Lamb's Book of Life. God multiply their number! Lord Jesus, give us Thy love and we will draw others to Thy blessed feet!

I will love Thee, O Jehovah, my strength. Ps. 18: 1. Let those that fear Thee turn unto me, and those that have known Thy testimonies. Amen. Ps. 119: 79.

The revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus. 2 Thess. 1: 7, 8.

Earth's crammed with heaven,
And every common bush afire with God.
—*Elizabeth Barrett Browning.*

Forth rushed with whirlwind sound
The chariot of paternal deity
Flashing thick flames.
—*John Milton.*

WE learn that fire is an emblem of deity. There is a sense in which God is still a consuming fire. He destroys moral evil with the flame of His purity and power. The purity of His law is still a fire as it was at Mount Sinai in its opposition to sin and all its works. There still comes a fire out from before the Lord to consume evil and its deadly fruits. God still puts His chosen into the furnace of fire heated seven times, but He never deserts His chosen; He designs to bring us into sweet conformity to His holy and righteous will. This idea of fire as representing deity was illustrated on the day of Pentecost when tongues of flame rested on the heads of the disciples. God went before the Hebrews in a pillar of fire by night and a glowing cloud by day; and Eden was guarded by the cherubim with a flaming sword.

How long, O Jehovah? wilt Thou hide Thyself forever?
How long shall Thy wrath burn like fire? Oh remember
how short my time is. Amen. Ps. 89: 46, 44.

Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. Luke 17: 33.

Teach me to live, no idler let me be,
 But in thy service hand and heart employ,
 Prepared to do Thy bidding cheerfully,
 Be this my highest and my holiest joy.

Teach me to live, my daily cares to bear,
 Nor murmur though I bend beneath the load;
 Only be with me, let me feel Thee near,
 Thy smile sheds gladness on the darkest road.

—*Unknown Author.*

IN proportion as we rise above our littleness, our narrowness and our selfishness, into the largeness, the sphericity, the orbicularity, the universality of Jesus Christ, do we become superb men, wearing the crown of honor on our brows, and having the love of God and man in our hearts. This type of manhood is the ideal set before us; and salvation, in its largest sense, includes the possession of this noble manhood. That is an utter misconception of salvation which makes it a dexterous scheme whereby a man may escape eternal punishment. Men should be followers of God, if there were no heaven to be won, and no hell to be shunned; they ought to follow Jesus Christ, for only thus is the noble life possible.

Take not the word of truth utterly out of my mouth; for I have hoped in Thine ordinances. So shall I observe Thy law continually for ever and ever. Amen. Ps. 119: 43, 44.

There shall no evil befall thee; neither shall any plague come nigh thy tent. For He will give His angels charge over thee to keep thee in thy ways. Ps. 91: 10.

And ever near us though unseen
The dear immortal spirits tread;
For all the boundless universe
Is life, there are no dead.

—*Unknown Author.*

Millions of spiritual creatures walk the earth
Unseen both when we wake and when we sleep.

—*John Milton.*

IT is utterly unscientific to deny the existence of spiritual realities. They are as susceptible of proof within their own sphere as are the material forces within their sphere. Round about us are ministering spirits. Above us is the great God. The pure in heart can and do see Him, and heart-purity is the essential condition of this beatific vision. Only those who see the invisible can do the impossible. The hosts of God shall as truly protect the children of God to-day as they did Elisha and his servant, or Jacob on his way to Padan-Aram, or Elijah when he lay discouraged and exhausted in the wilderness. The enemies of God in various providential ways shall become as powerless as did the Syrian host when they were led in helpless darkness into Samara, or as the armies of Sennacherib as God's angel of death smote them with the plague.

Like the leaves of the forest when autumn hath blown
That host on the morrow lay withered and strown.
For the angel of death spread his wings on the blast,
And breathed in the face of the foe when he past.

Jehovah is the strength of my life: Of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear: though war should rise against me, even then will I be confident. Amen. Ps. 27: 1, 2, 3.

He that sinneth against Me wrongeth his own soul, all they that hate me love death. Prov. 8:36.

God's stars and silence taught thee, as his angels only can,
That the one sole sacred thing beneath the scope of Heaven is
man.

That he who treads profanely on the scrolls of law and creed,
In the depths of God's great goodness may find mercy in his need.
But woe to him who crushes the soul with chain and rod,
And herds with lower natures the awful form of God.

—*John Greenleaf Whittier.*

EVERY unconverted man has wronged his own soul; every such man has sinned against the noblest instincts of his nature, against his intelligence, against his reason, against his conscience. The Apostle Paul said to the alarmed jailer: Do thyself no harm. This is the teaching of religion to every man concerning himself. It enjoins upon men to do themselves no harm by pernicious habits or by indulgence in sin of any kind. True religion seeks the highest welfare of all men. If this teaching were always and everywhere obeyed men would never do themselves harm. Every man who disobeys God dishonors himself. He takes the crown of noblest manhood from his brow and tramples it in the dust. He puts Satan on the throne of his being and dethrones God. He wrongs himself in his three-fold nature—body, soul, and spirit.

Oh that my ways were established to observe Thy statutes:
Then shall I not be put to shame, when I have respect unto
all Thy commandments. I will give thanks unto Thee with
uprightness of heart. Amen. Ps 119: 4-7.

And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. Rev. 21: 1.

O thou vast Ocean: ever sounding sea:
Thou vast symbol of a drear immensity:

I love to wander on thy pebbled beach
Marking the sunlight at the evening hour,
And harken to the thoughts thy waters teach—
Eternity—Eternity and Power.

—*Bryan Waller Procter.*

TO-DAY the sea is not thought of as a line of separation, for now it is the highway of nations. Now on its surface go the great ships; and far down in its bed lies the cable which makes "the world a whispering gallery." But still on earth separations exist. Duty often places us on the earth at great distances from our friends; and there is a sea lying between time and eternity which our friends cannot cross to come to us nor we, when in life, to go to them. Although we listen ever so intently we cannot hear their voices; although we wait ever so patiently we cannot see their forms. A cold, dark sea rolls between us and them. There is no cable at its bottom, there is no ship on its surface. Thank God, the day is coming when there shall be no more sea. When the angel shall stand upon the sea and upon the earth and shall say there shall be time no longer; then the sea also shall be no more.

Oh Jehovah God of hosts, who is a mighty one, like unto Thee, O Jehovah? And Thy faithfulness is round about Thee. Thou rulest the pride of the sea; when the waves thereof arise, Thou stillest them. Amen. Ps. 89: 8, 9.

Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me. Acts. 9: 17.

Who is my brother, 'tis not merely he
 Who hung upon the same fond mother's breast,
 But everyone, whoever he may be
 On whom the image of a man's imprest,
 True Christian sympathy was ne'er designed
 To be shut within a narrow bound,
 But sweeps abroad and in its search to find
 Objects of mercy goes the whole world round
 To make men blest.
 No matter what their color, name or place,
 It blesses all alike, the universal race.
 —*Rev. Thomas Cogswell Upham.*

WE are all parts of a common whole. Each unit is a link in the endless chain of being. We ought not, if we could, and we cannot, if we would, break this chain. Oh, brothers, the man we saw on the street this morning bearing the burden of his sins is our brother. He was made in the image of God; sin has fearfully marred that image, but its traces are seen still. We should not pass him by; Christ would not. That woman who is a sinner, fair lady, is still thy sister. The relationship cannot be dissolved. The boundless mercy and tender grace of God hath made thee to differ. Let pride be turned to prayer, and cold disdain to loving pity, and so shall you fulfill the law of Him Who came not to call the righteous, but sinners to repentance.

I have declared Thy faithfulness and Thy salvation. Withhold not Thou Thy tender mercies from me, O Jehovah. Amen. Ps. 440: 10, 11.

As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from His way and live, turn ye, turn ye, from your evil ways; for why will ye die? Eze. 33: 11.

Forever round the mercy seat,
The guiding light of love shall burn;
But what if habit-bound thy feet
Shall lack the will to turn.

What if thine eyes refuse to see,
Thine ear of heaven's free welcome fail,
And thou, a willing captive be,
Thyself thine own dark jail.

—*John Greenleaf Whittier.*

THESE was a time in my life when I sometimes thought God was arbitrary; possibly I thought Him harsh in his dealings with men. A better understanding of those dealings convinced me, and must convince you, that God never condemned any man to everlasting punishment. Nowhere in the book of God, nowhere in the records of eternity, nowhere in the providence of God has He ever condemned a man to hell. Men go themselves; they go downward rather than upward. They stumble over Christ's cross; they turn a deaf ear to Christ's prayer. I say it reverently—God cannot stop them, except He destroy the laws of freedom with which He has endowed them. If a man loves God, he has heaven everywhere. If a man hates God, he can have heaven nowhere.

Jehovah is my portion. I have said that I would observe Thy words. I entreated Thy favor with my whole heart; be merciful unto me according to Thy word. I thought on my ways, and turned my feet unto Thy testimonies. Amen. Ps. 119: 37, 58, 59.

Wherefore let them also that suffer according to the will of God commit their souls in well doing unto a faithful Creator. I Pet. 4: 19.

Thy pierced hand guides the mysterious wheels,
 Thy thorn-crowned brow now wears the crown of power,
 And when the dark enigma presseth sore
 Thy patient voice saith, "watch with me one hour"—
 As sinks the moaning river in the sea,
 In silver peace, so sinks my soul in thee.

—*Harriet Beecher Stowe.*

MYSTERIES abound in God's providences. In these providences there are wheels within wheels; but if our faith be strong we shall surely know that every wheel is in its proper place. The trial of our faith is more precious than the gold that perishes. There are no mistakes in God's dealings with us. Out of trial come the graces of faith, hope, and joy. Poets learn in suffering what they teach in song. Lights and shadows give beauty to paintings and landscapes. Lights and shadows give heavenly glory to earthly experiences. Often the death of our earthly comfort is the birth of our heavenly graces. Out of the march of sorrow God brings the elixir of rest and joy. God's sweetest honey is often found in the skeleton of some painful grief. Joseph's path to a prison was his highway to a throne.

Help me, O Jehovah, my God; oh save me according to Thy loving-kindness: that they may know that this is Thy hand; that Thou, Jehovah, hast done it. Amen. Ps. 109: 26,
 27.

And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light.
John 3: 19.

And still we love the evil cause,
And of the just effect complain,
We tread upon life's broken laws,
And murmur at our self-inflicted pain.

We turn us from the light, and find
Our spectre shapes before us thrown,
As they who leave the sun behind,
Walk in the shadows of themselves alone.

—*John Greenleaf Whittier.*

THE man who refuses to follow Christ lives in the deep, dark dungeon of his soul instead of dwelling in the sunny cupola, breathing the air of heaven and basking in the sunshine of God's uplifted face. Such a life is what salvation means. It makes a noble manhood and results in a beautiful womanhood. Heaven is not an accident. Heaven is a resultant. Heaven is the logical necessity of the Christly life. When a man has salvation in this large and true sense, he cannot be kept out of heaven. It is true that heaven is in him, and he in heaven, here on the earth. Heaven and hell are not the results of arbitrary enactments of God. They are the inevitable results of the life we live on earth. The man who lives for God, by a law of moral attraction, goes upward; the man who lives a gross, vulgar, sinful, sensual, devilish life by a law of moral gravitation, goes downward.

We acknowledge, O Jehovah, our wickedness, and the iniquity of our fathers; for we have sinned against Thee. Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory: remember, break not Thy covenant with us. O Jehovah, our God, we will wait for Thee. Amen.
Jer. 14: 20-22.

And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath, it upheld me. Isa. 63: 5.

Strong Son of God, Immortal Love,
Whom we that have not seen thy face,
By faith and faith alone embrace,
Believing where we cannot prove.

—*Alfred Tennyson.*

Oh lifted hands of sovereign might
That spread where sin can never dare;
Oh tender eyes whose loving light
Strikes through a blind world's dull despair.

—*Caroline Chesebro.*

OUR Christ is no weakling, He is the "Strong Son of God." He is the Lion of the tribe of Judah; He is the Man of God's right hand, the Mighty God, the Everlasting Father, and the Prince of Peace. All the resources of the universe are at His command. Even on the cross He was a king. Even His enemies affirmed His kingship in the inscriptions placed on that cross. With regal power on the cross He dismissed His life, no one being able to take it from Him; and with divine potency He took it again to Himself and rose from the grave, King over death and Hades. Christ is almighty to deliver us from sin, from its pollution and its consequences. Who is He that marches forth, glorious in His apparel, travelling in the greatness of His strength? The resistless conqueror answers, "I that speak in righteousness, mighty to save."

Gird Thy sword upon Thy thigh, O Mighty One, Thy glory and Thy majesty. And in Thy majesty ride on prosperously because of truth and meekness and righteousness. Thy throne, O God, is forever and forever. Amen. Ps. 45: 3, 4, 6.

Let us choose for us that which is right: let us know among ourselves what is good. Job 34: 4.

He stood upon the world's broad threshold wide,
The din of battle and of slaughter rose;
He saw God stand upon the weaker side,
That sunk in seeming loss before its foes.

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Then he went
And humbly joined him to the weaker part,
Fanatic named, and fool, yet well content
So he could be the nearer to God's heart,
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good.

—James Russell Lowell.

CHOICES reveal character. A man is really what his choice declares his inner life to be. The man who prefers pebbles to diamonds manifests insanity. The man who chooses a temporary earthly good and rejects eternal and spiritual things is morally insane. So Lot chose. He moved his tent from place to place, but gradually he approached Sodom. So men trifle to-day with evil; so they parley with the devil. They lie on the bank of the narrow stream dividing right from wrong. They do not intend to cross the stream; but they love to look upon the blooming flowers and breathe the pleasant odors of the forbidden land. Things inevitably follow their tendencies. If these men do not quickly change their course, they will find themselves with Lot in Sodom. No man has a right to assume such terrible risks. To dwell in Sodom is to bring upon one's self the loss of all good things and to imperil the immortal soul.

I declared my ways, and Thou answerest me: teach me Thy statutes. The cords of the wicked have wrapped me round; but I have not forgotten Thy law. Amen. Ps. 119: 26, 61.

I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. John 11:25.

O listen man,
A voice within us speaks that startling word,
Man, thou shalt never die. Celestial voices
Hymn it to our souls. According harps
By angel fingers touched, when the mild stars
Of morning sang together, sound forth still
The song of our great immortality.

—*Richard Henry Dana.*

HERE and now Christ is the resurrection and the life; here and now He triumphs over death and the grave; here and now He is a living and triumphant Redeemer. He does not simply give resurrection life, but He is the resurrection and the life. He possesses it evermore in Himself; He bestows it evermore on us. There is a profound comfort in the further assurance that those who believe in Him shall never really die. Were ever more majestic words spoken than these which came from the lips of the divine Christ? These words have come down through all the centuries as words of matchless sweetness, and marvellous power. They have dried the tears from many eyes; they have banished sorrow from many homes.

Great is Thy loving-kindness toward me; and Thou hast delivered my soul from the lowest Sheol. Show me a token for good, because Thou, Jehovah, hast helped and comforted me. Amen. Ps. 86: 13, 17.

He satisfieth the longing soul, and the hungry soul He filleth with good. Ps. 107: 9.

I receive
 The inner, unseen longing of the soul,
 I guide them turning toward me. I control
 And chain hearts till they grieve,
 If thou desire it yet shall come to pass
 Though thou but wish indeed to choose my love,
 For I have power in earth and heaven above.

—*Christina Rossetti.*

IN Christ, and in Him alone, the real and the ideal meet. There is a great difference between a man's actual and a man's ideal. The ideal must be high; the real often falls far below the ideal. As are a man's ideals, so to a great extent shall the man be. He can never attain to his ideal—it is up among the stars; and in his highest flight he may only overtop the trees. The ideal gleams and glitters beyond. But in Jesus Christ the real and the ideal are one; his ideal is realized. Christ was the perfect, the symmetrical man. No man may lay claim to the possession of the highest attributes of manhood if he is not a believer in the Son of God. No man may lay claim to the loftiest characteristics of intellectual culture, if he is not a believer in Jesus Christ. You perhaps love beauty in art and music. Christ is the incarnation of beauty of character in all its symmetry and glory. How then can you turn away from him?

Thou art all fair my love, and there is no spot in Thee. Thou art a fountain of gardens: a well of living waters, and flowing streams from Lebanon. Amen. Song of Solomon 4: 7, 15.

We love, because He first loved us. I John 4:19.

Do I not love Thee, Thou who stood beside
The sorrowing sisters and gave them back the life,
Dearer than life, to them, nor yet denied,
Oh Crucified?

The Ruler's prayer with love's keen anguish rife.

Have pity for my warmest love is cold

Cold to the matchless love which paid for me
A mighty ransom now through shame and loss,
The scourge, the crown, the garden's agony,
The night of Calvary,

The dripping life-blood and the cruel cross.

—*Jean Ingelow.*

THE eyes of unconverted men see no beauty in Jesus that they should desire him; to them he has no form or comeliness. There is nothing in His life of lowliness to charm the lovers of sin. They pass by the Man of sorrows without true sympathy for His sorrows, and without true penitence for their own sins. But Christians know there is no object of love to be compared with Him. The believer delights to think of Christ, to read of Him, to speak of Him, to hear of Him, and to take up the cross and follow Him. He never grows weary of hearing and studying the things touching the King. It was said that French audiences would rather hear repetitions from Bourdaloue than novelties from another; and it is certain that true Christians would rather hear of and from Christ than aught beside. To them there are daily new charms in His cross, His manger, and His crown. Their heaven will be in being in His immediate presence forever.

Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God. Amen. John 6:68, 69.

Who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Of whom the world was not worthy. Heb. 11: 33, 34, 38.

Oft have I brooded on defeat and pain,
The pathos of the stupid slumbering throng,
These I ignore to-day and only long
To pour my soul forth in one trumpet song,
For all the victories of men's high endeavor,
Palm-bearing, laurelled deeds that live forever,
The splendor clothing him whose will is strong.
Hast Thou beheld the deep, glad eye of one
Who hast persisted, and achieved?—Rejoice
On naught diviner shows the all-seeing sun.

—*Emma Lazarus.*

GOD will never forsake a brave man, who is doing his duty under the impulse of a high motive. The true soldier of God is never beaten. John the Baptist and Jesus the Christ were the subjects of bitter hatred, and the victims of foulest murder, but they rose from their graves to live immortal lives. This is God's law forevermore. The man who strikes at evil, is the man at whom evil will strike. If he be genuinely good, let evil strike at him; but in the end, it will be evil that will be struck. The heroes of the centuries are the men who dared to do and die for God. Their memory is immortal, their glory will shine with increasing brightness, and they, like the stars, shall shine forever.

Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Amen. I Cor. 15: 57.

Himself took our infirmities, and bare our diseases. Matt. 8: 17.

O Comforter of God's redeemed,
Whom the world does not see,
What hand should pluck me from the flood
That casts my soul on Thee.
Who would not suffer pain like mine
To be consoled like me.

—*Anna Letitia Waring.*

JESUS CHRIST is the true Physician. It was foretold of Him He should bear our sins and our sicknesses. Without adopting the extreme view of those who have come to be known as faith-healers, we must still admit that sin and disease are mysteriously connected. Weakness and sin came together. To one whom He healed Jesus said: "Sin no more lest a worse thing come unto thee." We are looking forward to a time when there will be no more sickness, when no inhabitant of that blessed realm shall say, I am sick. Christ is the Healer of diseases of the mind as well as of those of the body. The man who wandered among the tombs needed the healing presence of Jesus. He is also the Physician for the soul. Soul-sickness is the most terrible of diseases. A sin-sick soul only Christ can heal. But such can be healed when they hear the pardoning voice of Christ say: "Be thou clean."

O Jehovah have mercy upon me, heal my soul for I have sinned against Thee. O Jehovah have mercy upon me and raise me up. By this I know that Thou delightest in me. Amen. Ps. 41: 4, 10, 11.

And He calleth His own sheep by name, and leadeth them out, He goeth before them, and the sheep follow Him, for they know His voice. John 10:3, 4.

Hearken, good and faithful servant,
 True disciple, loyal friend,
 Thou hast followed Me and found Me.
 I will keep thee to the end.

—*Rev. Henry J. Van Dyke.*

All round about our feet shall shine
 A light like that the wise men saw;
 If we our loving wills incline
 To that sweet Life which is the law.

—*James Russell Lowell.*

IN paths of duty on earth, Christ always precedes His people; in heaven we shall follow the Lamb whithersoever He goeth. I want to see the print of my Saviour's feet, and there I want to put my feet. "Follow me." Yes, but there are great difficulties in the way. Still Christ says, "Follow me." Yes, but there are parts of the Bible I do not understand. Christ again replies, "Follow me." Enter Christ's school and you will learn the obscure lesson. All who do His will, soon come to know His doctrine. That is the eternal law; that is the blessed experience. Follow Me to the cross, to the tomb, to the resurrection; follow Me up the shining heights of glory; follow Me through the gates of pearl and alone the streets of gold. Let our glad response be, "O Christ, draw us by the cords of Thy love, and we will run after Thee."

Thou wentest forth for the salvation of Thy people, for the salvation of Thine anointed. Habakkuk 3: 13. I will follow Thee whithersoever Thou goest. Amen. Luke 9: 57.

And I saw another angel flying in mid-heaven having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people, and He saith with a great voice, fear God, and give Him glory. Rev. 14: 6, 7.

Onward speed thy conquering flight,
 Angel, onward speed;
 Cast abroad thy radiant light,
 Bid the shades recede;
 Tread the idols in the dust,
 Heathen fanes destroy,
 Speed the gospel's love and trust,
 Spread the gospel's joy.
 —Rev. Samuel Francis Smith.

THE spirit of Christianity is pervading the philosophy, the literature, and even the religion of all the nations that long have sat in darkness and in the shadow of death. Do you not hear Japan's "Banzai" that is echoing over China, Siam and Korea? Do you not see above the banner of every nation, the light raying out from the cross of the Lord's anointed? Can you not hear Hawaii's "Aloha" echoing across the Pacific to Japan, China, Ceylon and India? Do you not hear India's "Salaam" blending with Hawaii's "Aloha," and thus rolling across continent and ocean to Great Britain, and thence over the Atlantic to America? Thus the song of peace and love encircles the globe; thus the benediction which fell upon the plains of Bethlehem, the night the Christ was born, falls upon all the nations of the earth.

Hallelujah; Salvation, and glory, and power, belong to our God: for true and righteous are His judgments. Amen.
 Rev. 19: 1, 2.

Remember, therefore, whence thou art fallen and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. Rev. 2: 5.

We rise by the things that are underfoot,
By what we have mastered of good or gain,
By the pride deposed or the passion slain,
And the vanquished ills that we hourly meet.

—*Josiah Gilbert Holland.*

THE duty of repentance was the great burden of the preaching of John the Baptist and of Jesus the Christ. Anyone who has not given special attention to this matter will be surprised when he first examines it to discover the harmony which exists between the preaching of Christ and His forerunner, regarding the universal and imperative duty of repentance in connection with the coming of the new kingdom. Only as that duty is performed are men prepared for the admission of that kingdom into their hearts. The insistence upon repentance is by no means an arbitrary command. It is in harmony with the ripest principles of human philosophy as well as with the unvarying demands of divine instruction. Until the heart is emptied of the love of sin, it cannot be filled with the love of God; but more strictly, it must be opened to receive the love of God, and be filled with that love, before it can be emptied of the love of sin.

O Jehovah, rebuke me not in Thy wrath; neither chasten me in Thy hot displeasure. For mine iniquities are gone over my head: as a heavy burden they are too heavy for me. Make haste to help me, O Lord, my salvation. Amen. Ps. 38: 1, 4, 22.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not. Is. 35: 3, 4.

Forget thyself, console the sadness near thee—
Thine own shall then depart,
And songs of joy like heavenly vials shall cheer thee
And dwell within thy heart.

—*George Thomas Coster.*

Is thy cruise of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall save thee and thy brother.

—*Elizabeth Runkle Charles.*

IF any one is weak that one's weakness is the burden which we are to help him to bear. His infirmity is his claim upon our greater strength. As we would wish to lift a weight that had fallen upon a brother and was crushing out his life, so shall we in the spirit of Christ run to his rescue when temptation is near, when disappointment has come, and sorrow has taken up its abode in his heart. We need hearts large enough and true enough to feel every brother's sorrow, hands strong enough to aid, and words kind enough to cheer the weakest saint in life's battle. Every day men are tempted to cheat and to lie, to sell their honor, their manhood, their religion, for gain. Who may look coldly on his tempted brother? To-morrow he himself, may be that tempted and falling brother. Did we but help and admonish our weak brothers in the spirit of him who prayed for the fainting Peter, hundreds would be saved to the cause of Christ, and we would be guided with new strength to win grander victories for God.

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. Ps. 69: 20. Make haste to help me, O Jehovah. Amen. Ps. 70: 1.

The day of Jehovah is great and very terrible, and who can abide it? Joel 2:11.

The Lord shall come, the earth shall quake,
The mountains to their centre shake
And withering from the vault of night,
The stars withdraw their feeble light.

The Lord shall come a dreadful form,
With wreath of flame and robe of storm,
On cherub wings and wings of wind,
Anointed judge of human kind.

—*Rt. Rev. Reginald Hugh Heber.*

GOD'S goodness would be incomplete were it not associated with a righteous indignation against wrong. If this did not flash out and burn against wrong, we could neither love nor respect Him. Never did man love as did Christ; never did man denounce wrong as did Christ. His wrath flashed out at sin. He spoke terrible words. He baptized them in tears of tenderest love, but the tears did not extinguish the fires of His indignation. Read Christ's life with that thought in mind. All pure and noble souls have this lofty and holy indignation. Christ was as terrible a preacher as he was a tender preacher. He was and is King. Men must submit to Him. They must beware how they treasure up wrath against the day of wrath. Oh, the wrath of the Lamb! What incongruous rhetoric is this, an angry Lamb! The Lamb of God, not the Lion of Judah angry!

The Word of God . . . treadeth the wine-press of the fierceness of the wrath of God the Almighty, and He hath on His garment, and on His thigh a name written—King of Kings and Lord of Lords. Amen. Rev. 19:13, 15, 16.

Precious in the sight of Jehovah is the death of His saints. Ps. 116: 15.

Why, what is death? to close our eyes,
To concentrate ourselves in prayer,
To yield our souls to angels' care,
And sleep to waken in the skies.

—*Eugenie de Guérin.*

All things are fitly cared for, and the Lord
Will watch as kindly o'er the exodus
Of us, His servants, now as in old time.

—*James Russell Lowell.*

WE are distinctly assured that the death of God's saints is precious in his sight. The death of God's saints is a subject of thought and the object of love on God's part. The death of a good man is connected with the glory of God in the accomplishment of his divine purposes; the time and manner of that death are ordered by God. The removal of a believer to another world is as perfectly under the control of God's loving providence as is his life on earth. The world owes much to the death of God's host of martyrs, as well as to the triumphant death-beds of God's other saints. Death is but a transition, a birth, a coronation for God's saints.

I know Thou wilt bring me to death, and to the house appointed for all living. Job 30: 23. Father, into Thy hands I commend my spirit. Amen. Luke 23: 46.

Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus. Col. 3: 17.

Whosoever may
Discern true ends, shall grow pure enough
To love them, brave enough to strive for them,
And strong enough to reach them.

—*Elizabeth Barrett Browning.*

We see how everywhere
Love comforts, strengthens, helps and saves us all,
What opportunities of good befall
To make life sweet and fair.

—*Celia Thaxter.*

THIS motive gives dignity and glory to the humblest duty of the humblest child of God; it crowns with unfading honor the labors of every toiler in the Lord's vineyard. The needle of Dorcas wrought for her an inscription, though not in brass or marble, but with thread on garments for the poor, yet one more durable than either brass or marble. Her eulogy will be read when the victories of Roman arms and the glories of Grecian art are forgotten. Her needle served God as truly as does the pen of the recording angel. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. You have the humblest home, yet it may be more resplendent with the glory of an indwelling Christ than was the temple in all its grandeur. The hod carrier's ladder may be trodden by angel's feet as truly as was the ladder of Jacob's vision. You may be just as much called to your work as the preacher of the gospel is to his. This thought will give glory to the daily routine of life and will make your service as not unto men, but unto Christ.

Lord, why cannot I follow Thee even now? I will lay down my life for Thee. Amen. John 13: 37.

Wherefore, if any man is in Christ he is a new creature; the old things are passed away; behold, they are become new. 2 Cor. 5: 17.

Like the cloud keep union
With the pure and high,
Be thy communion
Beyond the sky.
So all love and graces,
And a light divine
Shall have pleasant places
In that heart of thine.

—*Unknown Author.*

THIS is certainly a remarkable phrase, a profound formula, a subtle expression involving a meaning deeper than human language can fathom. This expression sets forth Jesus Christ as the atmosphere in which the believer moves, as the source whence his life comes, as the root of his character, as the controlling influence of his life, as the arena of all his activity, as the object of his love, and as the goal of his desire. It represents Christ as the believer's spiritual home, in a word, as his all in all. Christ is the sustenance by which the believer lives, and when a man enters into Christ he is born from above. His will changes, his understanding is illumined, and his heart is inspired. The life of the believer and the life of the Lord become one life. The union is such that Christ can best represent it by the union between the vine and the branches, only as we abide in him can we become fruitful.

That they all may be one, even as Thou, Father, art in me and I in Thee, that they also may be in us, that the world may believe that Thou didst send me. Amen. John 17: 21.

As, therefore, ye received Christ Jesus, the Lord, so walk in him rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Col. 2:6:7.

Each moment draw from earth away
My heart that lowly waits thy call,
Speak to my inmost soul and say,
I am thy Love, thy God, thy all:
To feel Thy power, to hear Thy voice
To taste Thy love be all my choice.

—*Gerhard Tersteegen.*

TRUE believers have received the Lord Jesus Christ. He has become their Prophet to teach them, their Priest to atone for them, and their King to command them. Jesus can be Prophet and Priest only to those who recognize His authority as King. We do not really receive Christ except we yield our hearts to Him in all the relations of life and in all the affections of our souls. We give conclusive proof that we have really received Christ when we truly walk in Him. Two cannot walk together, except they be agreed. Thus Enoch walked with God.

Thus closely walking with Christ, we shall the more fully be rooted and established in the faith; thus Christian instruction will bring forth appropriate fruit in thanksgiving, and thanksgiving in holy living. The more of faith we give out in active service and thanksgiving, the more faith we shall have. Not to give out our religion, is to lose it; to give it away is to cause it to abound.

I will sacrifice unto Thee with the voice of thanksgiving:
I will pay that which I have vowed. Salvation is of Jehovah.
Amen. Jonah 2:9.

But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness. Rom. 6: 17, 18.

Our wills are ours, we know not how,
Our wills are ours to make them Thine.
—*Alfred, Lord Tennyson.*

The dangerous boon alone to us
Is given, to choose twixt ill and well,
Rebellion or obedience, thus
To build our heaven, or dig our hell.
—*Celia Thaxter.*

I made him just and right,
Sufficient to have stood, but free to fall.
—*John Milton.*

WE may say with reverence that God imposed upon Himself a task difficult of accomplishment when he created man. He had to choose between making us men or machines. A machine neither performs acts of virtue nor deeds of vice. God made us free moral agents; within certain limits we may possess somewhat of the freedom of God Himself. We have chosen to use this freedom against God. This is our terrible sin. It is useless for us to chase Adam up and down the centuries with objurgations and maledictions. In a very real sense, every man is his own Adam. Men can say "No" to God, and "Yes" to Satan. We can mar God's generous design in our life; we can even defeat God's blessed purpose in our life. These are tremendously solemn truths; they lay hold of an eternal destiny.

Thy will be done, as in heaven, so on earth. Matt. 6: 10.
Father, if Thou be willing, remove this cup from me: nevertheless not my will but Thine be done. Amen. Luke 22:42.

Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. I John 4: 15.

'Tis done. The great transaction's past
And I, who called myself my own,
Rejecting pride and self, at last
Belong to God, and God alone.

The life on bleeding Calvary given
Taught us the way our life to save,
All truth, all good, and God, and heaven
Are found in giving all we have.

—*Rev. Thomas Cogswell Upham.*

CHRIST'S love, shed abroad in the heart, will constrain men openly to confess Him. As with the heart we believe in Christ, so with the lips we are to confess Christ. We are not to play fast and loose with Christ and the world. Men who are ashamed to own Him now, He will be ashamed to own in the presence of His Father and the holy angels. We must remember that He is a princely Priest and a priestly Prince, and that God hath highly exalted Christ to be not only a Saviour, but to be also a King. All who cordially receive Him will wish promptly to confess Him. Our faith in the heart is not complete until confession is made with the mouth. It is utterly humiliating that men and women should strive to secure salvation without performing the duties which its possession implies and necessitates. Thrice shame on the cowards who would secretly secure pardon and cravenly refuse to acknowledge Jesus as their Saviour and Lord!

I will wash my hands in innocency; so will I compass Thine altar, O Jehovah, that I may make the voice of thanksgiving to be heard and tell of all Thy wondrous works. Amen. Ps. 26: 6, 7.

Go ye into all the world, and preach the gospel to the whole creation. Mark 16: 15.

Oh Thou in whose eternal name
Went forth the apostles ardent host,
Baptize us with the hallowed flame
That fell from heaven at Pentecost.

—*F. J. Huntington.*

THE gospel is to conquer the world. It will do it. This is its lofty ambition; this is its divine destiny. In this respect it stands unique among the religions of the world. It is matchless, peerless, glorious. Christ gave the world a new and sublime idea. Think of the amazement with which the command to preach the gospel to every creature fell upon the ears of the disciples! We have become familiar with the idea, but a moment's reflection gives it its marvelous proportions. No philosopher of Greece or Rome, or of the imaginative East ever dreamed of such a thought. That one idea gives Christ the foremost place in the ranks of the world's greatest thinkers. Where did He, if only a Galilean youth, get the idea? Explain that if you deny His divinity. Away over the hills of Judea and Samaria went the apostles of the cross. The cross was their weapon. Superstitions tottered and tumbled. With the cross they battered down the walls of opposition and pointed with it the way to God and to glory.

Jehovah of Hosts is exalted in justice, and God the Holy One is sanctified in righteousness. Is. 5: 16. Thy Kingdom come. Amen. Matt. 6: 10.

That the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. Phile. 6.

When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

—*Henry Wadsworth Longfellow.*

TRUE religion makes men faithful in all their relations with their fellow men. It makes a man faithful as a pastor to his people; faithful as a lawyer to his client; faithful as a physician to his patient; faithful as an employer to his employees; and also as an employee to his employer. It makes men faithful as husbands, fathers and sons, as friends and neighbors; faithful in all their contracts, promises and endeavors. All professions of religion not accompanied by faithful performances are valueless. Consistent Christian lives are irresistible arguments for the divinity of Christianity. If we are not loving and faithful to those whom we see, how can we show our faithfulness and loyalty to God whom we cannot see?

O Jehovah, in the morning Thou shalt hear my voice: in the morning will I order my prayer unto Thee, and will keep watch. For Thou are not a God that hath pleasure in wickedness: evil shall not sojourn with Thee. Amen. Ps. 5: 3, 4.

Baptizing them into the name of the Father, and of the Son and of the Holy Spirit. Matt. 28: 19.

The Holiest passed before thine eyes
One and the same in threefold guise,
The equal Father in rain and sun,
His Christ in the good to evil done;
His voice in the soul; and the three are one.

—*John Greenleaf Whittier.*

THE doctrine of the Trinity has been the subject of ridicule by infidels through the ages. Science is constantly multiplying analogies to the doctrine through the whole realm of nature. The three primary colors enter into combination to produce white. They are all needed as colors and together they form the beam of sunshine. If three can be one, and one three in science, why cannot it be so in theology? It is a fact that a system of triads runs through the universe. In music the common chord or harmony is so named because it is formed of three radical sounds. We speak of ourselves as possessed of body, soul, and spirit; we are ourselves a trinity. If we cannot understand ourselves how may we expect to understand God? The idea of the Trinity lies deep in the composition of the human soul. There is here the suggestion of a philosophy universal, profound, sublime and divine.

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen. 2 Cor. 13: 14.

The righteous shall flourish like the palm-tree: he shall grow like a cedar in Lebanon. Ps. 92:12.

What is left for us, save, in growth,
Of souls to rise up, far past both,
From the gift looking to the Giver,
And from the cistern to the River,
And from the finite to Infinite,
And from man's dust to God's infinity.

—*Robert Browning.*

GROWTH in grace is the sign of our Christian life. The presence of inward spiritual life implies and secures growth in outward Christian acts. Dead trees do not grow; living trees must grow or soon cease to be living trees. Leaf, blossom, and flower are the certain outcome of life in root and branch. In the parable of the sower, we learn that the seed is sown, and springs up in various places, but in many cases dies away. Only in one case is there true life, and this life is shown by the fruit which the plant bears. The godly man is compared to a tree that "bringeth forth fruit in its season"; also to a tree that "spreadeth out her roots by the river, neither shall cease from yielding fruit." He shall flourish like the palm, and grow like the cedar in Lebanon. If we do not grow in this way, we have but a weak and sickly life, if we have life at all.

I have not turned aside from Thy ordinances for Thou hast taught me. How sweet are Thy words unto my taste; yea, sweeter than honey to my mouth. Amen. Ps. 119: 102-3.

Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. I Tim. 4: 15.

Teach me, my God and King,
In all things Thee to see,
And what I do in anything,
To do it unto Thee.

A servant with this clause
Makes drudgery divine,
Who sweeps a room, as for thy laws,
Makes that and the action fine.

—*George Herbert.*

THE apostle Paul in writing to the Romans, clearly taught that we were to be diligent in business, and at the same time earnest in the service of the Lord. We do not put on our religion as a garment on Sunday, and then lay it off when Sunday has ended. If you cannot take your religion with you into your business, you must have a very bad business or a very poor religion, or both. In a true sense, every desk and counter, may, in its place and for its purpose, be as sacred as a pulpit. In its place and for its purpose every family table may be, in some sense, the Lord's table. Our religion is not to be left in the church when our prayers are offered and our hymns are chanted. Religion is not a monk or a nun to be shut away in a cloister. Jesus prayed that His people should not be taken out of the world, but that they should be kept from the evil. The world would be a sad place if God's people were all taken from it; it would go to destruction utterly within a month.

I delight to do Thy will, O my God; yea, Thy law is within my heart. Ps. 40:8. I have called with my whole heart; answer me, O Jehovah; I will keep Thy statutes. Amen. Ps. 119: 145.

Be not sluggish, but imitators of them who through faith and patience inherit the promises. Heb. 6: 12.

Calm soul of all things, make me more
To feel amid the city's jar,
That there abides a peace of things,
Man did not make, and cannot mar.

The will to neither strive nor cry,
The power to feel with others, give.
Calm, calm me more, nor let me die
Before I have begun to live.

—*Matthew Arnold.*

CHRIST teaches us that to live is more than to be. Mere being is only the animal side of living; but true living is the God-like side of being. If it be true that selfishness is the essence of sin, and that sin is death, that loving our lower life begets the desire which corrupts, and finally the canker which destroys the soul's true life, then the opposite of this, self-abnegation, must produce opposite effects. True living must be our loving God and our fellow men, and laboring together with God for their good. This truth Jesus taught us in His words, His life, and His death. His was a life of self-sacrifices. He lives now the mightiest force in the world's thought, because once He gave His life for the world's sins.

What shall I render unto Jehovah for all his benefits toward me? I will take the cup of salvation and call upon the name of Jehovah. O Jehovah, truly I am Thy servant. Amen. Ps. 116: 12, 13, 16.

Go to thy house unto thy friends and tell them how great things the Lord hath done for Thee, and how He had mercy on thee. Mark 5: 19.

Then I preached Christ, and when she heard the story—
Oh! is such triumph possible to men?
Hardly, my king, had I beheld Thy glory,
Hardly had known Thy excellence till then.

Then with a rush, the intolerable craving
Shivers throughout me like a trumpet call,
Oh! to save these! to perish for the saving,
Die for their life, be offered for them all.

—*Frederick William Henry Myers.*

IF heaven's joys are in our souls, they will often be on our tongues. If we live with Jesus, men will take knowledge of the fact. If the love of Christ be in our hearts, it cannot long be hid. If the Rose of Sharon be in our bosom, it will fill the atmosphere in which we move with its fragrance. If we are Christ's men will know the fact by the tones of our voice, the grasp of our hand, the glance of our eye, and the dominant spirit of our entire life. Tell out this blessed experience. Tell it to every one, rich and poor, learned or ignorant; tell it to all of every nation and in every land. Tell how once you were without God and without hope; tell of Christ's wondrous love; and tell of your joy in believing in Him.

I have proclaimed glad tidings of righteousness in the great assembly. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth. Thou art my help and my deliverer; make no tarrying, O my God. Amen. Ps. 40: 9, 10.

Blessed are the meek for they shall inherit the earth.
Matt. 5: 5.

For he who sings:
Even of noble conflicts overmuch,
Loses the inward sense of better things,
And he who makes a boast
Of knowledge, darkens that which counts the most;
The insight of a wise humility
That reverently adores what none can see.

—*Rev. Henry J. Van Dyke.*

THE promise of Christ is that the meek shall inherit the earth. In a real sense the truly meek man inherits the earth here and now. He lives in a condition of invincible peace, and in the exercise of genuine power. Meekness is inseparable from true greatness; it adds beauty to the character and lustre even to the countenance. We read of three in scripture whose faces shone, Christ, Moses and Stephen; and we know they were all conspicuous examples of meekness. Meekness in its true sense is learned in the school of Christ. When we empty ourselves of self, and are filled with the spirit of God; when we put off the robe of self-righteousness, and put on the Lord Jesus Christ, then we are meek in the true sense of that great word.

The earth feared and was still, when God arose to judgment, to save all the meek of the earth. Surely the wrath of man shall praise Thee: the residue of wrath shalt Thou gird upon Thee. Amen. Ps. 76: 8-10.

The Father loveth the Son, and hath given all things into His hand. John 3: 35.

Oh, Father haste the promised hour,
 When at His feet shall lie
 All rule, authority and power,
 Beneath the ample sky;
 When He shall reign from pole to pole,
 The Lord of every human soul.
 And He who conquered death shall win
 The mightier conquest over sin.

—*William Cullen Bryant.*

CHRIST is the glory of the old dispensation. He is the very heart of the Bible. He was and is the true Urim and Thummim; he was the end of the law for righteousness; He was the reality of every symbol; the substance of every shadow; the desire of every longing heart. He was light, perfection, and truth. Through the Urim and Thummim a measure of the Holy Ghost was granted to the Jewish high-priest; but Christ is a high-priest who put on righteousness as a breastplate. Christ is the glorious Luminary of the New Jerusalem. He is its perfection, and our heavenly Father is calling us to the cross, to the feet, and to the heart of Jesus Christ, the Light of all dispensations, of all religions, of all philosophies, of all civilizations, and of all experiences, and the crowning glory, cloudless beauty, and ineffable bliss of the heavenly city, the New Jerusalem.

O Thou hope of Israel, the Saviour thereof in the time of trouble, why shouldest Thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night? Thou, O Jehovah, art in the midst of us, and we are called by Thy name; leave us not. Amen. Jer. 14: 8, 9.

God chose you from the beginning unto salvation, in sanctification of the Spirit and belief of the truth. II Thes. 2: 13.

There is no unbelief!
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

There is no unbelief!
And still by day and night, unconsciously,
The heart lives by the faith the lips deery,
God knoweth why.

—*Rev. Charles Kingsley.*

THE whole world is conducted by faith. Every check that will be drawn to-morrow, and every payment that will be made thereon, is an illustration of faith. We are saved by faith in business as truly as in religion. Destroy faith and you destroy trade of every sort. Faith is the assent of the mind to the truth declared by another; faith rests on the veracity of others, without other evidence. Faith in God is the assent of the head and the consent of the heart. This is evangelical, justifying or saving faith. It implies the assent of the head to the truth of divine revelation on the authority of God's testimony; but this must be accompanied with a cordial assent of the heart. It thus comes to pass that we walk by faith and not by sight. Men ought to be ashamed that they exercise faith in their fellow men, while they refuse to give God the assent of their heads and the consent of their hearts.

I believe, help Thou mine unbelief. Amen. Mark 9: 24.

But now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Gal. 4:9.

The ivy in a dungeon grew,
 Unfed by rain, uncheered by dew.

 But through the dungeon's grating high
 There fell a sunbeam from the sky.

 It felt the light, it saw the ray,
 It strove to issue into day.

 By rains and dews and sunshine fed,
 Over the outer wall it spread;
 And in the day-beam waving free,
 It grew into a steadfast tree.

—*Charles Mackey.*

THE plant in a dark cellar must die, or live a poor, feeble and dying life. It needs light; it needs sunshine. If you live in the dark cellar of your own nature you will grow more and more feeble, until spiritual death succeeds to the long absence of spiritual life and power. If you live in the shadow of doubt, in the gloomy vales of misanthropy, in the dark dens of faultfinding and selfishness, you will lose all the light and joy, and, finally, the very life of the true believer. Come out into God's sweet sunshine. Eat the divine manna. Exercise all the spiritual sympathies and muscles by following Christ. Arouse yourself to go for some poor fellow Christian, some poor, struggling, dying fellow-being in life's troubled journey, and you will soon find spiritual health, power and joy.

Bring my soul out of prison, that I may give thanks unto Thy name. Amen. Ps. 142: 7.

Ye are my witnesses, saith Jehovah. Is. 43: 10.

The truth in God's breast
Lies trail upon trail on ours impressed;
Though He is so bright, and we so dim,
We are made in His image to witness Him.
—*Robert Browning.*

Scarcely I catch the words of His revealing,
Hardly I hear Him, dimly understand,
Only the Power that is within me pealing
Lives in my lips and beckons to my hands.

Whoso has felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest
Stand thou on that side, for on this am I.
—*Frederick William Henry Myers.*

ALL other religions but Christianity were local, ethnic, or at most national. No form of idolatry ever aimed at universality. Christ sent His disciples out to preach a religion equally needed by, and equally adapted to, all races, climes, and centuries. Jean Paul Richter was right when he said, "With His pierced hands, Christ has lifted empires off their hinges, turned the stream of centuries out of its channel, and He still governs the ages." The old spirit is in this gospel still. It still turns the world upside down, because it finds the world wrong side up. Let the church move aggressively forward on its divine mission, until the kingdoms of this world lie in submission at Jesus' feet. Selfishness is death, but self-abnegation, consecration, Christliness,—these are life, power, and glory to the church in all ages.

Oh, Jehovah, Thou art my God; I will exalt Thee and I will praise Thy name; for Thou hast done wonderful things, even counsels of old, in faithfulness and truth. Amen. Is. 25: 1.

It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you they are spirit, and they are life. John 6: 63.

Break Thou the bread of life, dear Lord to me,
As Thou didst break the loaves, beside the sea.
Beyond the sacred page I seek Thee, Lord;
My spirit pants for Thee, O Living Word.

Bless Thou the truth, dear Lord, to me, to me,
As Thou didst bless the bread by Galilee;
Then shall all bondage cease, all fetters fall,
And I shall find my peace, my all in all.

—*Mary Anne Lathbury.*

GOD'S truth transforms the character of those who incorporate that truth into their life and soul. It is a blessed thing for Christians to live in the atmosphere or environment of divine truth. God has unexhausted and inexhaustible resources; He is not limited to any one instrumentality for the growth of His children in likeness to Himself. God never wastes power; He never needlessly multiplies miracles. There is evermore a close relation between the means He employs and our deepest needs which He intends to supply. His word must be incorporated into our natures, it must be assimilated to our spiritual bone, blood and marrow. In this way we receive the thoughts of God into our thoughts, the life of God into our life, and the very heart and soul of God, if one may so speak, into the center of our mental and moral natures.

Tell me, O Thou whom my soul loveth, where Thou feedest Thy flock. Amen. Song of Solomon 1: 7.

I see Him, but not now; I behold Him, but not nigh;
there shall come forth a star out of Jacob, and a sceptre
shall rise out of Israel. Num. 24: 17.

I know Him by the light He giveth,
I know that my Redeemer liveth,
He shall stand upon the earth
Godlike in His mortal birth;
In Him the Sons of Sorrow shall find rest
And all the nations of the world be blest.

Yes, I know Him from afar,
Israel's sceptre, Jacob's star,
For like Him on Zophim's brow,
Him of the gifted eye,
I shall see Him, but not now,
Behold Him, but not nigh.

—*T. E. Hankinson.*

IF with unclouded faces the Jews could look upon Christ, they would see Him as a mighty Prince, a glorious conqueror, and a peerless king, and yet the child of the manger, the man of sorrows, and the sacrifice on the cross. They would see that He fulfilled their prophecies of the Old Testament. All these prophecies become sublime and divine harmonies in Jesus of Nazareth. Light streams from His cross along the whole line of Old Testament history. The cross is the key to God's thought in prophecy and history, in light and in shadow, in time and eternity. The light from the cross brought love, liberty, light and life. Like the fresh breeze of morning it dispels the mists of doubt, difficulty, and sin. Judaism and Christianity are thus seen to be parts of one whole. Judaism disappears in the brighter light of Christianity, as the stars of the morning are obscured by the splendor of the rising sun.

Oh that the salvation of Israel were come out of Zion:
when Jehovah bringeth back the captivity of His people,
then shall Jacob rejoice, and Israel shall be glad. Amen.
Ps. 14: 7

In My Father's house are many mansions. John 14: 2.

Lord, Thou wilt bring the joyful day—
Beyond earth's weariness and pains
Thou hast a mansion far away,
Where for Thine own a rest remains.

—*Rev. Ray Palmer.*

WE have an inheritance reserved in heaven for us. In this blessed abode there are many mansions even as there will be innumerable inhabitants. Let us rejoice in this heavenly inheritance; it is reserved in heaven for us; we need it for the completion of our Christian experience and attainment. We are pressing toward the perfect character of our perfect Lord. Thank God, one day we shall awake in His likeness; we shall see Him as He is, and then and only then shall our souls be satisfied. Unlike earthly inheritances, this inheritance will never fade away. The stars may fall from heaven, the sun become a cold, dead world, the earth be removed from its place, but our heavenly inheritance, pure and bright and undefiled, abideth forever.

Surely goodness and loving-kindness shall follow me all the days of my life; and I shall dwell in in the house of Jehovah forever. Amen. Ps. 23: 6.

But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. Gal. 5: 22, 23.

Our blest Redeemer, ere He breathed
His tender, last farewell,
A Guide, a Comforter, bequeathed
With us to dwell.

He came, sweet influence to impart,
A gracious, willing guest;
When He can find one humble heart
Wherein to rest.

And every virtue we possess,
And every victory won,
And every thought of holiness
Are His alone.

—*Harriet Auber.*

THE fruit of the Spirit as here described is a glorious list of Christian graces. It is always true that the right spirit among men is born of the presence and power of the Holy Spirit of God. The divine Spirit is the sacred fountain whence flow blessed and divine streams in human character and influence. We often speak of the fruits of the Spirit, but it is interesting to observe here that the apostle does not say fruits of the spirit, but fruit. He seems carefully to avoid the plural and to choose the singular form of the word. Strictly speaking, there is only one fruit of the Spirit, but that one fruit manifests itself in many different forms. God help us all to adorn the crown of our Christian character by these resplendent jewels, love, joy, peace, longsuffering, gentleness, goodness, meekness, and temperance.

Thy Spirit is good; lead me in the land of uprightness.
Amen. Ps. 143: 10.

One thing I know, that whereas I was blind, now I see.
John 9: 25.

I lift mine eyes to see; earth vanisheth;
I lift my wistful eyes and bow my knees,
Trembling bowed down, and face to face with death
I lift mine eyes to see;
Lo! what I see is death that shadows me;
Yet, while seeing, draw a shuddering breath,
Death like a mist grows rare perceptibly;
Beyond the darkness light, beyond the scathe
Healing, beyond the cross a palm branch tree,
Beyond death life, on evidence of faith:
I lift mine eyes to see.

—*Christina Georgina Rossetti.*

HERE are three kinds of evidence for the truth of Christianity; and each is unanswerable in its own sphere. These evidences are the historical, the internal, and the experimental. The blind man who was healed by Christ could not meet the cavils of the captious Pharisees, but all the Pharisees in Jerusalem could not take from him the glorious experience that though he once was blind now he saw. All the blind men in America could not make me believe that the sun is not bright, nor that the rainbow is not beautiful. They are not competent witnesses. The maniac who wandered in the tombs and is now sitting clothed and in his right mind at the feet of Jesus, is an unanswerable argument to the power of Jesus.

I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Ps. 27: 13. So I looked upon Thee in the sanctuary to see Thy power and glory. Amen. Ps. 53: 2.

I find no crime in Him. John 18: 38.

So every rose of life and every thorn,
Is consecrated by remembrance sweet;
Because once long ago, Love did not scorn
To tread the wilderness with bleeding feet.

—*Alfred, Lord Tennyson.*

THE character of Jesus gives us our strongest encouragement in struggling against the evils in our earthly pilgrimage. He places before us a high standard; He exhorts us to be perfect even as His Father in heaven is perfect. He incarnates in His own spotless life the perfect precepts, which He taught to men; but His holy example does not repel, it sweetly attracts. There are lives that are beautiful as the frost on the window pane, and they are as cold as they are beautiful. Far otherwise was the perfect character of the Lord Jesus. His whole earthly career had in it an element of wonderful encouragement for us in our struggles toward the higher life. His incarnation was to some degree an eclipsing of His glory as the Son of God; the cloud of His humanity veiled the dazzling splendor of His divinity. For our encouragement Christ did not consider equality with God as a possession to be retained, but He humbled Himself to become a man that we like Him might be exalted because of our lowliness in service, our loyalty in obedience, and our likeness in character.

The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom, to whom be the glory for ever and ever. Amen. II Tim. 4: 18.

What is thy beloved more than another beloved? Song of Solomon. 5: 9.

If Jesus Christ is a man,
And only a man, I say
That of all mankind, I cleave to Him,
And to Him will I cleave away.

If Jesus Christ is a God,—
And the only God, I swear
I will follow Him through Heaven and Hell,
The earth, the sea, and the air.

—*Richard Watson Gilder.*

HERE are those who think of the historic life of Jesus as they think of the life of Buddha, Zoroaster, Mahommed or Confucius. This conception of His earthly life has no power over their own lives. They fail to see that this unique life was lived on earth by Him, that it might be lived on earth in some measure by us. They fail to see that He became the Son of Man that we might become the sons of God. They do not learn that He revealed the Fatherhood of God and the brotherhood of man, that we should sweetly experience the one and constantly illustrate the other. The historic Christ has no more power over the practical lives of some men than the legendary lives of classic heroes. Until the historic Christ is translated into a personal Saviour and Master, controlling our acts, our words, our thoughts by His matchless example, His unique personality, and His spiritual purity, there is for us no historic Christ, worthy the name.

My Lord and my God. John 20: 28. Thou art the Christ, the Son of the living God. Amen. Matt. 16: 16.

We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. Romans 6: 4.

With faith in Him, who hallowed Jordan's wave,
We would approach this emblematic grave.

Lord, help us in the solemn act to see
We die to sin, and rise to live with Thee.

—*William Alburty Caldwell.*

We sink beneath the mystic flood;
Oh, bathe us in Thy cleansing blood;
We die to sin, and seek a grave
With Thee beneath the yielding wave.

—*Rev. Adoniram Judson.*

MANY of our difficulties in interpreting Scripture are not really in the Scriptures themselves, but in man's unwarranted additions to Scripture. We often need to read Scripture afresh; to read it as if the Bible were a book just issued from the press. If we were in this way to read the passages bearing on baptism, there would be no farther controversy in the churches on that subject. The Bible cannot make its teachings clearer, both as to the subject and the act of baptism. If Christ and the Apostles had intended to teach that believers are the only subjects of baptism, and that immersion is the act of baptism, they would have used the very language which they have employed. The Greek is the most accurate and philosophical of all languages. It has a word meaning to sprinkle, and one meaning to pour, but neither is ever employed regarding baptism, but always the word meaning to immerse. Too many read the Bible through spectacles of tradition and prejudice.

They that go down into the pit cannot hope for Thy truth.
The living, the living, he shall praise Thee, as I do this day.
Amen. Is. 38: 18, 19.

And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove and coming upon Him; and lo, a voice out of the heavens, saying, This is my beloved Son in whom I am well pleased. Matt. 3: 16, 17.

The Apostle silently
Followed His Master's steps, when lo, a light,
Bright as the tenfold glory of the sun,
Yet lambent as the softly burning stars
Enveloped them, and from the heavens away
Parted the dim blue ether like a veil;
And as a voice, fearful exceedingly
Broke from the midst, "This is my much loved Son,
In whom I am well-pleased," a snow-white dove
Floating upon its wings descended through;
And shedding a swift music from its plumes
Circled and fluttered to the Saviour's breast.

—*Nathaniel Parker Willis.*

THE waters of the Jordan were consecrated by a most glorious event—the baptism of the Son of God. On this august occasion all the persons of the blessed Trinity were either audibly or visibly present. The Father was present by an audible voice, the Son was present in human form, and the Spirit in the form of a dove. This is the one instance in the Bible when all the persons of the Trinity are described as thus audibly or visibly present, although their presence is implied in several passages. The dove still abounds in this region where the Holy Dove came down, and the willows fringing the sacred stream are still its favorite haunts. May we like Jesus be ready to fulfill all righteousness by obedience.

All that Jehovah hath spoken will we do, and be obedient.
Amen. Ex. 24: 7.

For He received from God the Father, honor and glory, when there was borne such a voice to Him by the Majestic Glory, This is my beloved Son in whom I am well pleased.
2 Pet. 1: 17.

The Father's wisdom willed it so,
The Son's obedience knew no no;
Both wills were in one stature,
And as that wisdom hath decreed,
The word was now made flesh indeed,
And took on Him our nature.
What comfort by Him do we win,
Who made Himself the price for sin,
To make us heirs of glory;
Can man forget the story?

—Ben Jonson.

OH! how God loved His only begotten Son! God chose Him from all eternity. He was elect; he was precious. I may not enter upon this profound mystery. I may not go into that region dark by excess of light. But I do know that when John, who pillowed his head upon the bosom of Jesus, speaks about the Son having dwelt in the bosom of the Father, he meant much. There have been tender relations between God the Father, and God the Son through all eternity. God loved Him. Here comes in the mystery of the cross—that God should have turned away His face. It is certain that Christ never was so dear, and yet God withdrew His face from Him. God hates sin. He must show His displeasure and wrath wherever sin is found, and so He hid His face from His beloved Son. In that act I see more of the love of God than I can see displayed in all the revelation He has made.

Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort. Amen.
2 Cor. 1: 3.

The blood of Jesus His Son cleanseth us from all sin. 1
John 1: 7.

With a prayer . . .
The Lord Christ bleeding, bowed his head and died
And by that dying did He wash earth white
From murders, battles, lies, ill deeds, and took
Remorse away that feeds upon the heart
Like slow fire on a brand.

—*Alexander Smith.*

WE must personally be washed in the precious blood of the Son of God. Religion is intensely personal. We cannot be saved through the righteousness of others. There must be a personal cleansing in the fountain for sin and uncleanness. To cleanse is more than merely to forgive. Forgiveness is much, forgiveness is an indescribable blessing; but cleansing introduces us into a nobler condition and a sweeter relation. To forgive is to justify. It is a mark of wonderful condescension on the part of God and a token of marvelous blessing in our own experience. For cleansing as well as forgiveness we must earnestly seek; for purification as well as pardon we must earnestly strive. The fountains of earth can never wash away the sins of men.

Now the God of peace who brought again from the dead the great Shepherd of the sheep with the blood of an eternal covenant, even our Lord Jesus, make you perfect in every good thing to do His will, working in us that which is well-pleasing in His sight, through Jesus Christ; to Whom be the glory forever and ever. Amen. Heb. 13: 20, 21.

Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow. Lam. 1: 12.

Out of the woods my Master went
And He was well content.
Out of the woods my Master came
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last
When out of the woods He came.

—*Sydney Lanier.*

THE true explanation of the mysterious sorrow in the garden and the awful agony on the cross as seen in the cries to God uttered in both places is that Christ the God man, the divine substitute, was bearing in some way the iniquities of a lost world. He is treated as the transgressor. Oh matchless love, oh transcendent and sovereign grace! Blessed doctrine of divine substitution! God has found a way to save the lost. Heaven is open to the vilest. Christ sank for a time under a weight of sins not his own. The cross is at once the world's hope and the world's condemnation. It is at once the proof of God's great love and man's great sin.

O my God, my soul is cast down within me; all Thy waves and Thy billows are gone over me. Yet, Jehovah will command His loving-kindness in the day time; and in the night His song shall be with me, even a prayer unto the God of my life. Amen. Ps. 42: 6, 7, 8.

And being in an agony, He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground. Luke 22: 44.

And since in one dark hour the eastern stars
Looked down in awe on His great loneliness,
The night holds now no solitude that bars
His fellowship—no depths He cannot bless.

—*Unknown Author.*

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone:
'Tis midnight; in the garden, now
The suffering Saviour prays alone.

—*Rev. William Bingham Tappan.*

THE Garden of Gethsemane will ever be associated with the agony of the Son of God on the evening preceding his death on the cross. Here was fulfilled the prophecy of Isaiah regarding the Christ. I have trodden the wine-press alone. This garden to every Christian is holy ground. Yonder on Calvary Christ's body was crucified; but here in Gethsemane was the crucifixion of his soul. Yonder He gave up His life, here He yielded His soul in sweet obedience to the Father's will. There the letter of the law was satisfied; here the weight of the law with its spiritual import, fell on the soul of Christ. In this garden His own familiar friend betrayed Him. Here the Captain of our Salvation experienced the truth that the soul of His suffering was the suffering of his soul. Whenever we think of that night of agony may we dedicate ourselves afresh to unswerving loyalty to our crucified Lord, and in unceasing love for the souls of men for whom He died.

My Father, if this cannot pass away except I drink it, Thy will be done. Amen. Matt. 26: 42.

He was despised and rejected of men; a man of sorrows, and acquainted with grief. Is. 53: 3.

Thou wert born to tears and sorrows,
Pilgrim divine;
Watchful nights and weary morrows,
Brother, were thine.

—*Rev. George Washington Bethune.*

O, shall the heart whose sinfulness
Gave keenness to His sore distress
And added to His tears of blood,
Refuse its trembling gratitude?

—*John Greenleaf Whittier.*

CHRIST'S sorrow in some of its elements was far above human thought, in other elements it was intensely human. Earth cursed by sin had no place for its Lord and Master. When it would exalt him it did so by a cross; when it would crown him it did so with thorns. How ingratitude breaks the heart. So the hate of his own people broke the heart of Jesus. His own family did not believe in him. The treachery, denial and desertion on the part of his friends made another element in the nameless sorrow that weighed down his soul in Gethsemane. Our disobedience and unbelief rolled a wave of sorrow over Christ's heart. That wicked act of yours was a pang in Christ's heart. That absence from the house of God; that neglect of family or secret prayer—all these were pangs in Christ's heart that terrible night. Can we, dare we love and practice that which broke the heart of the Son of God?

How long wilt Thou hide Thy face from me? How long shall I take counsel in my soul, having sorrow in my heart all the day. Amen. Ps. 13: 1, 2.

And He went out, bearing the cross for Himself, unto the place called The Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him. John 19: 17.

Thus everywhere we find our suffering God,
And where He trod
May set our steps. The cross on Calvary
Uplifted high
Beams on the martyr host, a beacon light
In open fight.

—*Christian Year.*

BUILDING our studio on Calvary the events of Providence and history become a divine harmony. Although standing anywhere else they would be confusion and chaos. The cross is the pivot around which all the events of history revolve; it is the key which unlocks the mystery of human history and destiny. Hating the sin which killed the Prince of Life, we can magnify the love that made the sacrifice. Looking to the cross, light is thrown upon all the past appointments of God, the Old Testaments thus becomes radiant with meanings, and secular history becomes intelligible. The deepest questions of the human heart are answered and God is seen to be just and yet the justifier of him who believes in Jesus.



O the depths of the riches both of the wisdom and the knowledge of God! how unsearchable are His judgments, and His ways past tracing out! For of Him, and through Him, and unto Him are all things. To Him be the glory forever. Amen. Rom. II: 33, 35, 36.

And they sat and watched Him there. Matt. 27: 36.

Behold, O Israel, behold,
It is no human One
That ye have dared to crucify,
What evil hath He done?
It is your King, O Israel,
The God-begotten Son.

A wreath of thorns, a wreath of thorns,
Why have you crowned Him so,
That brow is bathed in agony,
'Tis veiled in every woe:
Ye saw not the immortal trace
Of Deity below.

—*Nathaniel Hawthorne.*

WHAT means that strange fascination which rivets all eyes on the dying Jesus? What strange power is it which invests the humiliated Christ. What mysterious influence was it that compelled the centurion to explain, "Surely this was the Son of God." To him long before prophets directed their gaze, his day Abraham saw afar off, and the sight rejoiced his heart. To him blindness rolled its sightless eyeballs. To him sorrow turned its broken heart; to him winds and waves rendered ready obedience. And now in his deepest humiliation to him all eyes are turned. He is man, he is God. Seeming defeat, real humiliation, and an ignominious death cannot conceal his awful majesty, his sublime personality, his august deity. He was lifted up that he might draw all men to himself.

Father, forgive them; for they know not what they do.
Luke 23: 34. Lord, lay not this sin to their charge. Amen.
Acts 7: 60.

Who, for the joy that was set before Him, endured the cross, despising the same. Heb. 12: 2.

I see a cross uplifted in the darkness
And hear a cry of agony, that shall echo
Forever and forever through the world.

—*Henry Wadsworth Longfellow.*

Infinite God and finite man,
So high thy state, thy state so low,
No human thought can sound or span
The boundless depths of such a woe.
Yet, at that cry of sore distress,
Our hearts to some dim knowledge waken,
And mid the gloom we faintly guess
What God has felt when God-forsaken.

—*Cecilia Mary Caddell.*

CHRIST despised the shame. This is very striking language. How shall we understand it? Does it mean that he despised the joys of life? The word translated "despising" suggests that he lightly esteemed the pain by comparison with the joy, that he disregarded the ignominy, that he looked down with a certain sort of contempt on the shame and pain of the cross. Most instructive is this comparison. It shows us his love for man and his trust in God. It rebukes us for our murmurings at the crosses we bear, the shame we endure, and the efforts we make for the salvation of men and for the glory of God. In the presence of Christ's sacred contempt for the pain of crucifixion let us never more murmur at our lot in life.

Unto Him that loved us, and loosed us from our sins by His blood; and He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and dominion forever and forever. Amen. Rev. I: 5, 6.

And Jesus, crying, with a loud voice, said, "Father, into Thy hands I commend My spirit:" and having said this, He gave up the ghost. Luke 23: 46.

Sweet is the chamber, silent and wide
Where lingers the holy smile
Of a wayfaring man, who turned aside
To rest long ago for a while.

He had suffered a sorrow which none may tell,
He had purchased a gift unpriced,
When his work was over, the moonlight fell
On the sleeping face of Chirst.

—*Unknown Author.*

NO child of humanity was ever more truly dead than was Jesus Christ, the Lord of Life and the King of Glory. But Christ's death was not due merely to his crucifixion, although we recognize the influence of his sufferings in hastening his death. But his death came more quickly than could have been expected ever after making due allowances for his sorrowful passover, his sleepless night, his shameful arrest, the traitor's kiss, and the bloody sweat, his cruel scourging and the horrors of the cross itself. It seems that death itself was caused by a rupture of the walls of the heart. In the strictly physiological, as well as in the deepest moral sense, Christ died of a broken heart. The soldier, however, determined to make assurance doubly sure, rudely thrust his great spear into His side. We are thus certain that Jesus died. Wounded in spirit, tortured in body, broken in heart.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me. Amen. Ps. 23: 4.

And the women who had come out of Galilee, followed after and beheld the tomb, and how His body was laid. Luke 23: 55.

Late at even there was seen
 Watching long the Magdalene,
 Early ere the break of day,
 Sorrowful she took her way
 To the holy garden glade,
 Where her buried Lord was laid.

So with Thee till life shall end
 I would solemn vigil spend,
 Let me hew Thee, Lord, a shrine
 In this rocky heart of mine,
 Where in pure embalméd cell
 None but Thee may ever dwell.

—*Rev. Thomas Whytehead.*

THE hand of love gently carried the body of Jesus to the new tomb. In silence and sorrow He was laid on its clean, cold, rocky bed. Was there ever so solemn a burial as this? There lies the Lord of Life motionless, shrouded, entombed, while the Roman sentries march to and fro before the tomb, preserving inviolate the seal of the mighty Cæsar. Near the tomb of our Saviour was a garden. We have here a strange mingling of opposites; gardens stand for life and beauty, but tombs for corruption, decay, and death. Beautiful lessons, however, are taught by this commingling of opposites. Every garden has its grave. This is the sad side of life; but it is true also that around every tomb there may be a garden. The tomb of every believer is in the garden of faith, of hope, of light, of love, of life.

For Thou wilt not leave my soul to Sheol; neither wilt Thou suffer Thine holy one to see corruption. Therefore my heart is glad and my glory rejoiceth: My flesh also shall dwell in safety. Amen. Ps. 16: 10, 9.

Why seek ye the living among the dead? He is not here, but is risen. Luke 24: 5, 6.

Tomb, thou shalt not hold Him longer!
 Death is strong, but life is stronger;
 Stronger than the dark the light,
 Stronger than the wrong the right;
 Faith and Hope triumphant say—
 Christ will rise on Easter day.

—*Rt. Rev. Phillips Brooks.*

WITH garlands and hosannas we respond to the “all hail” of the risen and victorious Christ. We see him marching forth in triumph, with the keys of death and hades hanging from his girdle. Once more we chant the triumphant words of the Apostle Paul in his great argument for Christ’s resurrection: “Thanks be unto God, who giveth us the victory through our Lord Jesus Christ.” Christ alone entered the dreary prison house of death’s domain, and came forth in triumph leading death captive in his train. When he arose on that first glad Easter morning, he bade adieu to the grave forevermore. Empty as was Joseph’s tomb, so empty on some glad Easter morning shall be the tombs of the world. We cannot fully now ask with the Apostle Paul: “Oh death where is thy sting? O grave where is thy victory?” But that victory in all its blessed fullness awaits us, when the great day of resurrection shall come.

Have mercy upon me, O Jehovah, Thou that liftest me up from the gates of death, that I may show forth all Thy praise. I will rejoice in Thy salvation. Amen. Ps. 9: 13, 14.

For it is the blood that maketh atonement by reason of the life. Lev. 17: 11.

When God went back to heaven the living God,
Rode He the heavens upon a fiery car?
Waved seraph wings along His glorious road?
Stood still to wonder each bright wandering star?

Upon the cross He hung
And prayed for them that smote and them that cursed,
And drop by drop His slow life blood was shed
And His last hour of suffering was His worst.

—*Rev. Henry Hart Milman.*

THIS is a truth that is taught constantly on the pages of both Testaments, and it is a truth which sets forth in its proper importance the atoning death of Jesus Christ. Every sinner has virtually lost his life by his transgression against God, and because of this transgression the law of God requires his death. Life is in the blood, and the blood of the victim is shed as a substitute for the life of the sinner. In harmony with this principle the victims offered in sacrifice typified the great sacrifice. He gave his life for the life of men, and because of his death all men, if they accept the offers of his mercy may be saved.

I will give thanks unto Thee, O Jehovah; for though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation, I will trust, and not be afraid, for Jehovah, even Jehovah, is my strength and song; and He is become my salvation. Amen. Is. 12: 1, 2.

He hath put all things in subjection under His feet, and gave Him to be head over all things. Eph. I: 22.

Thrice for us the Word Incarnate, high on holy hill was set,
Once on Tabor, once on Calvary, and again on Olivet;
Once to shine, and once to suffer, and once more as King of
Kings;

With a merry noise ascending borne by cherubs on their wings,
Till the glad angelic voices hail the wardens, at the gate,
“Lift ye up the doors, ye princes, for the Victor comes in state.”

—*Rev. Richard Frederick Littledale.*

THREE men have I studied, magnificent, majestic and well nigh matchless—Moses the Law-giver, Paul the Apostle, and Luther the Reformer, and yet none of these men are ideal. The ideal man has not yet been discovered; no one has reached sinless perfection. From all our loftiest specimens of manhood I turn dissatisfied to Jesus Christ, and in him I find that the ideal becomes actual, the dream real, and hope fruition. As Mt. Tabor rises abruptly in its unique symmetry and beauty from the plains of Esdraelon, so Jesus Christ rises in isolated grandeur and spotless perfection above the plain reached by the noblest men of all centuries. What Mt. Blanc is, lifting its crystal domes and towers 15,781 feet above the sea, compared with the other sunkissed mountains of the Alps, that Jesus Christ is, compared to the loftiest men of the ages.

Great is Jehovah, and greatly to be praised, in the city of our God, in the holy mountain. Ps. 48: 1. O Jehovah, my strength, and my stronghold, and my refuge in the day of affliction, unto Thee shall the nations come from the ends of the earth. Amen. Jer. 16: 19.

And I, if I be lifted up from the earth, will draw all men unto myself. John 12: 32.

Oh, Holy Lord, uplifted high,
With outstretched arms in mortal woe,
Embracing in Thy wondrous love
The sinful world that lies below;

Give us a never-failing faith
To gaze beyond the things we see,
And in the mystery of Thy death
Draw us and all men unto Thee.

—*Rt. Rev. William W. How.*

JESUS CHRIST is the most attractive personality the world has ever known. He was the world's desire as indicated by the longing and hoping of the world's greatest thinkers. He was the dream of poets, the hope of philosophers, and the inspiration of painters and sculptors. I will draw all men unto me, said Jesus. He is conscious of imperial power as he utters these words, and we seem to be conscious of his absolute right to the possession of that power and to the utterance of this form of speech. Jesus, uplifted on the cross, is the mightiest magnet to draw men and women from self and sin to holiness and heaven. There is, to this hour, and there will be forever, a mysterious, majestic, ineffable, attractive influence emanating from the cross and throne of Jesus Christ.

Worthy art Thou to take the book, and to open the seals thereof: for Thou wast slain, and didst purchase unto God with Thy blood, men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests. Amen. Rev. 5: 9, 10.

Having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the cross. Col. 2: 14.

In the Cross is safety,
 In the Cross is life,
 In the Cross protection from our foes;
 In the Cross is sweetness
 Poured on us from above;
 In the Cross is spiritual joy,
 In the Cross the sum of virtues,
 In the Cross is holiness in perfect beauty.
 —*Thomas à Kempis.*

IT is the glory of Christ that he can be everything to everybody the world over. To-day I lift before you Christ, and him crucified. In all the life of Christ there was no such glory as that which gathered around his cross. We still speak of the offence of the cross, but we oftener speak of its glory. How its meaning has changed since Paul first preached. Then it was to his hearers what the gibbet or the gallows is to-day. Behold the transformation. Poetry with unfading garlands now decks the cross; sculpture honors it; architecture in its noblest cathedrals copies its form; painting sits before it until its heavenly light illuminates the canvas; genius in every department of thought and activity has found its highest glory in placing the diadem on the brow of the crucified. I doubt not there are many to-day who would lay their heads upon the block rather than deny him who hung upon the cross.

Far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. Amen. Gal. 6: 14.

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich. 2 Cor. 8: 9.

By that one likeness; which is ours and Thine,
 By that one nature; which doth hold us kin,
 By that high heaven; where sinless Thou doth shine
 To draw us sinners in;

By that last silence in the judgment hall;
 By long foreknowledge of the deathly tree;
 By darkness, by the wormwood, by the gall,
 I pray Thee, visit me.

—*Jean Ingelow.*

CHRIST'S love for us was gloriously manifested in what he has done for us. Language breaks down utterly in an effort to express the love of Christ for the children of men. To form any conception of that love, we would need to have a right appreciation of the number and nature of the terrible sorrows which he endured on our account; we would need to know more than the Christian ever will know of the terrors of that second death, whose sting he extracted on our behalf; and we would need to appreciate the wonderful fact that he redeemed us from the curse of the law, by being made a curse for us. There was no form of humiliation to which Christ did not stoop, there was no suffering which he did not endure in bearing our sins in his own body on the tree. That we might have riches, he became poor; that we might have a mansion in heaven, he had not where to lay his head on earth. He was made sin for us that we might receive forgiveness of sin.

I trust in the loving-kindness of God forever and ever, and will give Thee thanks forever, because Thou hast done it; and I will hope in Thy name, for it is good, in the presence of Thy saints. Amen. Ps. 52: 8, 9.

And lo, I am with you always, even unto the end of the world. Matt. 28: 20.

Thou wayfaring Jesus; a pilgrim and stranger,
Exiled from heaven by love at Thy birth,
Exiled again from Thy rest in the manger
A fugitive child 'mid the perils of earth,
Cheer with Thy fellowship all who are weary,
Wandering far from the land that they love,
Guide every heart that is homeless and dreary
Safe to its home in Thy presence above.

—*Rev. Henry J. Van Dyke.*

WHILE Jesus was present on earth with his disciples, his presence was local; if with them in one city, he could not be with them in his physical presence in another city. He accepted humanity with many of its conditions and limitations, although he did not become stained with its sinfulness; but having finished his earthly work he entered upon the glory which he had with the Father before the world was. His return to the Father was followed by the descent of the Spirit. The Spirit's presence now in a fuller sense than ever before was manifested among men. Christ's absence made the presence of the Comforter the more necessary; his presence with the Father made it possible in harmony with the divine plan, for the Spirit to be gloriously present on earth so that through him Jesus could say: Lo, I am with you always.

Jehovah is my shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters, Amen. Ps. 23: 1, 2.

I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades. Rev. 1:18.

He rose as God,
Rose as a mighty victor strong to save
Breaking Death's silent chain and unseen rod
There in the grave.

He rose on high
While angels hung around on soaring wing
Wresting from the dark grave its victory,
From death its sting.

—Dean William A. Newman.

CHRIST is shown by this text to be sovereign over death and hades. He is here represented as having the keys of death; he holds the key to the vast realms of darkness and death. The imagery of a gate and keys were natural in a country with walled cities and gates. Death is represented as having reigned in that gloomy abode. He was the inexorable tyrant, the autocratic potentate. No tears could move him, no prayers could bribe him, as he marched forward to receive his victims. But once there entered a strange visitor into that dark realm; he seemed to yield to the power of the tyrant, but only to make that tyrant's overthrow more conspicuous. Death was astonished, was dethroned. Death was destroyed by the Lord of life and glory. We now have nothing to fear. We are Christ's and Christ is King. Death lies vanquished at his feet. Because he lives we shall live also.

God is our God forever and ever: He will be our guide even unto death. Amen. Ps. 48: 14.

For, lo, the winter is past: the rain is over and gone; the flowers appear on the earth. The fig-tree ripeneth her green figs, and the vines are in blossom: they give forth their fragrance. Song of Solomon. II: 12, 13.

I found Him in the shining of His stars,
I marked Him in the flowering of His fields.
—*Alfred Tennyson.*

Teach me your mood, O patient stars,
Who climb each night the ancient sky,
Leaving on space no shade, no scars,
No trace of age, no fear to die.
—*Ralph Waldo Emerson.*

HOW does God reveal himself? He has two great Bibles . . . the book of creation and the volume of Revelation. Both tell of his wisdom, power, and glory. They are really different chapters in one great volume. They never contradict each other in any of their revelations. Our interpretations of their revelations may be contradictory, but the revelations themselves rightly understood are harmonious. The Bible of Nature is the unwritten Bible, that of Scripture is the written Bible. The Bible of Nature, as the Bible of Inspiration, abounds in mystery; it conceals as truly as it reveals its great Creator. In nature is the hiding of God's power.

O Jehovah my God, Thou art very great; Thou art clothed with honor and majesty: Who stretchest out the heavens like a curtain: the earth is filled with the fruit of Thy works. Amen. Ps. 104: 1, 2, 13.

Consider the lilies of the field, how they grow: they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Matt. 6: 28, 29.

Your voiceless lips, O flowers, are living preachers
 Each cup a pulpit, every leaf a book
 Supplying to my fancy numerous teachers,
 From loneliest nook.

Were I in churchless solitudes remaining,
 Far from the voice of teachers and divines,
 My soul would find, in flowers of God's ordaining,
 Priests, sermons, shrines.

—*Horace Smith.*

ALL nature is a chapter in one of God's great Books. The Book of nature shows God's hands; the Bible shows God's heart. There is no contradiction between the revelations of these two volumes. There is no opposition between creation and revelation. The Nineteenth Psalm is an epitome of the entire Bible in showing the harmony between creation, revelation, and regeneration. The heavens declare God's glory. All creation is a revelation of God's wisdom and love. The mountains are God's majestic thoughts, the stars are God's brilliant thoughts, and the flowers are God's beautiful thoughts. We may thus look up through nature to nature's God.

Thou makest the outgoing of the morning and evening to rejoice. Thou visitest the earth and waterest it, Thou greatly enrichest it; the river of God is full of water. Ps. 65: 8, 9. All the earth shall worship Thee, and shall sing unto Thee. Amen. Ps. 66: 4.

For the commandment is a lamp; and the law is light, and reproofs of instruction are the way of life. Proverbs 6: 23.

Lamp of our feet whereby we trace
Our path, when wont to stray,
Stream from the fount of heavenly grace,
Brook by the traveller's way.
Word of the ever-living God,
Will of His glorious Son,
Without Thee how could earth be trod,
Or heaven itself be won.

—*Bernard Barton.*

THE text reminds us that what a torch is to man in a dark night the word of God is to a man in life's night and on life's journey. It prevents him from stumbling over obstacles which are lying in his path. It enables him to see and so to avoid precipices over which he might fall to certain destruction. The language is as beautiful rhetorically as it is instructive spiritually. The word of God is heaven's benediction to humanity. Blessed Bible—it is the flower of all the world's books; it is the softest pillow for the aching head; it is the best balm for the broken heart; it brings heaven down to earth; it lifts earth up to heaven.

Thy word is a lamp unto my feet and a light unto my path. The opening of Thy words giveth light, it giveth understanding to the simple. Establish my footsteps in Thy word; and let not any iniquity have dominion over me. Amen. Ps. 119: 105, 130, 133.

My little children, guard yourselves from idols. I John 5:
21. Wherefore, my beloved, flee from idolatry. I Cor. 10:
14.

Lord, wave again Thy chastening rod
Till every idol throne
Crumble to dust, and thou, O Lord,
Reign in our hearts alone.

Bring all our wandering fancies home
For Thou hast every spell,
And mid the heathen, where they roam
Thou knowest, Lord, too well.

—*Christian Year.*

IDOLATRY is a sin to which men in all ages are especially prone; it is also a sin which strikes at the throne and person of God, and a sin which God everywhere denounces and punishes. The Apostle Paul teaches us that covetousness is idolatry. The very first command in the Decalogue denounces idolatry. The moment any object of love is placed by us before God, that moment we are guilty of idolatry. We may idolize property, art, music, husband, wife, child. Objects which are worthy in themselves become idols when placed before God, when we give them the supreme affection which belongs to God alone. We then become virtually idolaters and practically atheists.

Not unto us, O Jehovah, not unto us, but unto Thy name give glory for Thy loving-kindness and for Thy truth's sake. Wherefore should the nations say, Where is now their God? But our God is in the heavens: He hath done whatsoever He pleased. Their idols are silver and gold, the work of men's hands. Amen. Ps. 115: 1, 4.

Then Jehovah rained upon Sodom and Gomorrah brimstone and fire from Jehovah out of heaven. And lo, the smoke of the land went up as the smoke of a furnace. Gen. 19: 24, 28.

Down, down on the fallen the red ruin rained
 And the reveller sank with his wine-cup undrained;
 The foot of the dancer, the music's loud thrill
 And the shout and the laughter grew suddenly still.

The last groan of horror rose wildly and vain
 And death brooded over the pride of the Plain.

—*John Greenleaf Whittier.*

WE have only to suppose that at the time these cities were destroyed, reservoirs of condensed gas and petroleum existed under the plain of Siddim, and that these were suddenly discharged by their own pressure, or by an earthquake shock: then all the phenomena described in the book of Genesis would naturally, I may say inevitably, occur. From a purely scientific point of view the scripture narrative is a unique, and superb description of a natural phenomenon. God is making modern science his handmaid to lead scholarly, as well as unscholarly, but devout students to bow in reverence before the feet of Jesus Christ, as the world's greatest teacher. The physical phenomena named as used by God in the destruction of the wicked cities, in no way detracts from the providential character of that event. God knows how to use all the tremendous agencies of nature in the infliction of His righteous judgments.

Thou hast rebuked the nations, Thou hast destroyed the wicked; and the cities which Thou hast overthrown the very remembrance of them is perished. Ps. 9: 5, 6. Arise, O Jehovah: let not man prevail: let the nations know themselves to be but men. Amen. Ps. 9: 19, 20.

That ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith. Eph: 3: 16, 17.

Lord, come away,
 Why dost Thou stay?
 The road is ready and the paths made straight
 With longing expectation, wait
 The consecration of Thy beauteous feet;
 Ride on triumphantly, behold we lay
 Our lusts and proud wills in Thy way.
 Hosanna, welcome to our hearts.

—*Jeremy Taylor.*

HE who has entered into Christ and has opened his heart for Christ to enter into him, has become a partaker of the divine nature. No earthly child of an earthly parent is more truly like the parent in flesh and blood than is every believer essentially God's child. No poverty, however deep, can rob us of this heavenly possession, an inestimable gift which becomes a part of us. It is ingrained in our very souls, it can therefore never be taken from the child of God. God is become our Father in a new and deeper sense than ever before, his nature is in us. We are heirs of God and joint heirs with Christ.

Hosanna to the son of David, blessed is He that cometh in the name of the Lord. Hosanna in the highest. Amen.
 Matt. 21: 9.

In the beginning God created the heavens and the earth.
Gen. 1: 1.

My heart is awed within me when I think
Of the great miracle that still goes on
In silence round me,—the perpetual work
Of Thy creation, finished, yet renewed
Forever.

—*William Cullen Bryant.*

TRULY sublime are the opening words of Genesis. No other historical writing approaches its first verse in grandeur and majesty. It implies the existence, the eternity, the freedom, the omnipotence, the intelligence and the goodness of God. It denies atheism, for it assumes God. It denies materialism, for it asserts creation. It denies pantheism, for it declares that personality of God. Through the glorious power of God, the heavens and earth appeared. Remove God from this lofty history, this noble poem, this glorious oratorio of primeval goodness and wisdom, and you have nothing left behind but darkness, mystery, and chaos. Insert God in the history, and all becomes perfectly reasonable, and partially explicable. Every thoughtful man must admit that there is far less mystery and difficulty with—than without God. Eliminate God and you eliminate reason as well as faith.

O Jehovah, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy wisdom.
Ps. 104: 24.

Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, thou King of the Ages. Amen. Rev. 15: 3.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it. I Cor. 10: 13.

Was the trial sore?

Temptation sharp? Thank God a second time!
 Why comes temptation, but for man to meet
 And master, and make crouch beneath his feet,
 And so be pedestaled in triumph.

—*Robert Browning.*

HERE are habitual sins, which may be the outcome of a constitutional trend toward peculiar forms of wrong doing. The tendency may be gratified until it becomes a habit, and the habit may be indulged until it becomes character, and the character may become so developed as to determine destiny. Those sins in which we freely indulged before making a Christian profession are in danger of returning with irresistible power. There is danger that by laws of memory and association we may fall before their onset. It has been well said that when we bury our sins at conversion we must not too often visit their graves lest they have a resurrection. If a man will continually put his head into the lion's mouth he ought to know that one day the lion will be likely to close his jaws. Against the enemy who approaches us at any one of our weak points we must be constantly on our guard.

Bring us not into temptation. Matt. 6: 13. Salvation belongeth unto Jehovah: Thy blessing be upon Thy people. Amen. Ps. 3: 8.

But when the fullness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of Sons. Gal. 4: 4.

Behold what wondrous grace
The Father hath bestowed
On sinners of a mortal race
To call them sons of God.

We would no longer lie
Like slaves beneath the throne,
Our faith shall, Abba Father! cry
And Thou the kindred own.

—*Isaac Watts.*

ADOPTION is a great and precious thought; but it is not the whole truth concerning our relationship to our Father in heaven. You may adopt a child, and give it your name; but adoption does not give that child your flesh and blood, your very nature; it would not make the child truly part of yourself. We know, however, that when God adopts he regenerates; he makes us like his family, he imparts to us his own nature. We are begotten of God, we are made literally partakers of the divine nature. This is such a wonderful truth, that we could scarcely believe it, were we not distinctly taught it by God in his inspired scripture. We seldom rise to the full height of this gracious truth. God's nature is imparted to us and he becomes more really our Father than our earthly father. This is a marvellous statement. I wish its significance were realized by God's children. How transcendent is the glory which God has already conferred upon you!

Hear my cry, O God, attend unto my prayer. From the end of the earth will I call unto Thee, when my heart is overwhelmed. Ps. 61: 1, 2. Abba, Father, all things are possible unto Thee. Mark 14: 3, 6. My Father, Thou art the guide of my youth. Amen. Jer. 3: 4.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. I Cor. 10: 31.

Forenoon and afternoon and night, forenoon
And afternoon and night, forenoon and what?
The empty song repeats itself no more.
Yes this is life, make this forenoon sublime,
This afternoon a psalm, this night a prayer
And time is conquered and thy crown is won.
—*Edmund Rowland Sill.*

OUR religion must go with us into all the relations of life. It must sweep through, control and glorify every duty in life or it is a religion not worthy of possession. It should manifest itself in the marts of trade as truly as in the sanctuary of God. Religion is not for church and Sunday alone, but for the activities of business and the duties of social life every day in the week. It is to be the dominant motive of our entire lives. It is not to find its chief confession under the cathedral's fretted roof, but in the lowly walks of daily life. Sublimier deeds of heroism have been found performed in quiet homes and in business offices than were ever achieved by mailed warriors on fierce battlefields. Let us live for duty, for truth, for God, and thus shall we wear the victor's crown even while we are yet in the dusty conflicts of daily life, and amidst its lowly duties.

I will delight myself in Thy commandments, which I have loved. I have remembered Thine ordinances of old, O Jehovah, and have comforted myself. Let my heart be perfect in Thy statutes, that I be not put to shame. Amen. Ps. 119: 47, 52, 80.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. I John 2: 17.

Yet more and more, the truth doth shine
 From failure and from loss,
 The will that runs transverse to Thine
 Doth thereby make its cross;
 Thine upright will
 Cuts straight and still
 Through pride and dream and dross.

But if, in parallel to Thine,
 My will doth meekly run,
 All things in heaven and earth are mine;
 My will is crossed by none,
 Thou art in me,
 And I in Thee;
 Thy will and mine are one.

—*Unknown Author.*

THE Apostle John teaches us that those who do the will of God shall abide forever. This eternal abidance he places in contrast with the passing away of the world and the lusts thereof. The man who does God's will becomes, in some sense, in tune with the Infinite; he is a note in the divine oratorio which echoes through time and eternity. All the laws of God's universe combine to secure true happiness to the man who does God's will. The only way to make God's laws our servants is to become their servants. We master law by obeying law. Thus moral gravitation will protect us from danger, and will secure for us happiness in the world that now is, as well as in the world to come.

That in all things God may be glorified through Jesus Christ, Whose is the glory and the dominion forever and ever. Amen. I Peter 4: 11.

He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy. Prov. 28: 13.

Because I spent the strength Thou gavest me
In struggle which Thou never didst ordain,
And have but dregs of life to offer Thee,
O Lord, I do repent, I do repent.

—*Sarah Williams.*

ALWAYS in the Word of God pardon implies confession. This implication is not an arbitrary command on the part of God. God's commands are sovereign, but never arbitrary or capricious. There are profound reasons underlying all God's requirements. If we could see as God sees we would always do as God does. If we could know what God knows we would always demand what God demands. The laws of nature are not contrary to the laws of grace. Revelation introduces us into a higher sphere than creation, but the lessons taught in both spheres are harmonious. If our vision were broader and our faculties more acute we would all see that God's demands are in harmony with the dictates of the highest reason. There can be no real forgiveness unless there be true repentance. Only the penitent heart can receive divine forgiveness. Ever the great and merciful God cannot forgive the impenitent.

Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know my transgressions; and my sin is ever before me. Against Thee, Thee only, have I sinned, and done that which is evil in Thy sight; that Thou mayest be justified when Thou speakest, and be clear when Thou judgest. Amen. Ps. 51: 2, 3, 4.

Acquaint now thyself with Him, and be at peace, thereby good shall come unto thee. Job 22: 21.

Acquaint thyself with God, if thou wouldst taste
His works. Admitted once to his embrace
Thou shalt perceive that thou wast blind before;
Thine eye shall be instructed; and thy heart,
Made pure, shall relish with divine delight,
Till then unfelt, what hands divine have wrought.

—*William Cowper.*

GOD implanted within us the longing to know something of himself, and the means by which that longing can be satisfied, he also furnishes. He is ever going before along the track of history and revelation. Traversing these highways of Providence and redemption, we discover the footprints of the Son of God. As the loving John said to the impulsive Peter, in the gray dawn of the morning, on the Galilean sea on whose shore the Master was standing, "it is the Lord," so the Christian student can say of every divine appointment in every dispensation. Echoing through the corridors of all the centuries, the devout student hears the foot-beats of Jesus Christ. It is certain that God anticipated the fall in the provisions of his mercy; certain that Christ was the Lamb slain before the foundation of the world. Before our sense of need came his provision of grace. And his arm is not shortened that it cannot now save, nor his ear heavy that it cannot hear.

They that know Thy name, will put their trust in Thee, for Thou, Jehovah, hast not forsaken them that seek Thee. Ps. 9: 10. That they may know Thee the only true God, and Him whom Thou didst send, even Jesus Christ. Amen. John 17: 3.

As the mountains are round about Jerusalem, so Jehovah is round about His people from this time forth and forevermore. Ps. 125: 2.

Oh, the little birds sang east, and the little birds sang west
And I smiled to think God's greatness flowed around our incom-
pleteness,
Round our restlessness, His rest.

—*Elizabeth Barrett Browning.*

GOD'S greatness is most gloriously seen when he inclines his ear to the cry of his feeblest child. God does not wrap himself in clouds of mystery nor in garments of unapproachable glory. God does not enthrone himself in remote quarters of the universe and remain indifferent to the supplications of his children. Never is his glory so glorious, as when he reveals his power to save his people. So great is God that he metes out heaven with a span, but he takes his whole arm for the protection of one of the lambs of his flock. When men and women to-day are conscious of sin and cry unto God, he will save them; he will give them his peace when they give him their trust. When they long to overcome sin and Satan, God is ready to interpose his power and give them the victory.

Thou, O Jehovah, art a shield about me; my glory and the lifter up of my head. I cry unto Jehovah with my voice, and He answereth me out of His holy hill. I laid me down and slept; I awaked; for Jehovah sustaineth me. Amen. Ps. 3: 3, 4, 5.

Every scripture, inspired of God, is also profitable for teaching, for reproof,* for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work. 2 Tim. 3: 16, 17.

And that the Scriptures, though not everywhere
Free from corruption, or entire, or clear,
Are uncorrupt, sufficient, clear, entire
In all things which our needful faith require.

—*John Dryden.*

Most wondrous book; bright candle of the Lord;
Star of eternity, the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss.

—*Robert Pollok.*

AMONG the necessary means for growth in the Christian life is the constant study of the word of God. Here is the sincere milk of the Word for young believers, and the strong meat for mature Christians. Ignorance of God's Word on the part of God's children is as lamentable as it is astounding. The Bible is given that the man of God may be thoroughly furnished unto all good works. Here is found the Bread of Heaven; here the true hidden manna. Christ asked that his disciples might be sanctified through the truth, affirming in that connection "Thy Word is truth." As soldiers of God part of our armor is to be the sword of the Spirit which is the Word of God.

Great peace have they that love Thy law; and they have no occasion of stumbling. I have hoped for Thy salvation, O Jehovah, and have done Thy commandments. My soul hath observed Thy testimonies; and I love them exceedingly. Amen. Ps. 119: 165-167.

And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. James 1: 4.

Oh! Christ, be patient with us still,
Dear Christ! remember Calvary's hill,
Our little lives with purpose fill.

—*Margaret Deland.*

TRUE religion is evermore progressive, the whole man, soul, body and spirit is to come under its power and to be filled with its influence. True faith in the heart, evermore works out in fruits of honesty, charity, and practical godliness. If the root of the matter is in us, the fruit of holiness will be borne by us. Righteousness in the heart must manifest itself by righteousness in the life. True religion cannot be concealed. A religion which a man can hide is a religion which is not worth having or hiding. We are to be filled, rounded out, completed, perfected with the fruits of righteousness. These fruits of righteousness result from Christ's indwelling in the heart and from his power over the life. If there is no fruit in the life, we may rest assured that Christ is not really in the heart, for it is his will that we bear much fruit. He is most honored when his people most abound in good works.

I waited patiently for Jehovah; and He inclined unto me and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings. Amen. Ps. 40: 1, 2.

Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the loving God. Heb. 3: 12.

Does the precept run, "Believe in God,
In justice, truth, now understood
For the first time?"—or, "Believe me,
Who lived and died, yet essentially
Am Lord of Life?"

—*Robert Browning.*

IF men would but confess their sins, God would help them to forsake them, and to become his dear children. If we are not Christians, we are guilty of the enormous crime of disbelieving the Word of the Almighty. Few men realize the enormity, the blackness, the heinousness of this heaven-defying and soul-destroying sin. How long are you to continue to doubt and oppose God; and to believe in your own righteousness? How long will you make the God of all holiness, truth, and love, a liar to his very face? I would hardly dare use that expression were it not that the loving apostle John sets me the example. Believe that you are a lost sinner if out of Christ, and that by all the laws of eternal justice He must punish those who reject the offer of His love, deny His word, and reject His salvation.

With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee earnestly; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness. Amen. Is. 26: 9.

Mary hath chosen that good part, which shall not be taken away from her. Luke 10: 42.

“Unfold your hands that your brother’s need
May ever find them free;
Unbind your feet from the winding-sheet,
Henceforth they walk with me.”

And lo, I hear, I am blind no more,
I am no longer dumb,
Out from the doom of a self-wrought tomb
Pulsate with life I come.

—*Rose Trumbull.*

I N the very nature of the case men cannot be forced by physical authority into the service of the Lord Jesus. Involuntary obedience is not obedience. We must be free to choose, else we are not responsible for the choice we make. If men are not free to choose they are machines; the idea they are not free to choose throws the responsibility of their eternal perdition upon God. You are free to choose, and you know it, and you must assume the exalted but terrific responsibility of making a choice. If this element of free-will be not recognized, then there is no good on the one side and no bad on the other. All the conclusions of our own consciousness and all the commandments of the inspired Word teach us that we are free and that God is a sovereign. Reconcile these two truths we cannot, believe them we must. Comply with the conditions and you are saved; refuse and you are lost, and the responsibility of that loss is your own.

I have chosen the way of faithfulness. Let Thy hand be ready to help me; for I have chosen Thy precepts. I have longed for Thy salvation, O Jehovah, and Thy law is my delight. Amen. Ps. 119: 30, 173, 174.

My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. Heb. 12: 5, 6.

I may see all my pleasures
Like autumn leaves decay,
It may be all my treasures
Like dew shall pass away—
Lord, let not this alarm me,
In Thee may I confide,
Assured no change can harm me
If Thou art by my side.
—*William Alburtis Caldwell.*

EVERY true child of God must receive the training which corrects his faults, subdues his temper, rebukes his wanderings, and insures his obedience. The word chastisement suggests wholesome discipline rather than severe punishment; it implies the training at home and the instruction at school of a well-disciplined child. God takes the tenderest relations of life to set forth his affection for the children of men. God may suffer unconverted men to remain in their sins without immediately inflicting punishment, but he will not permit his dear children thus to remain in sin. Let us receive the chastisement which our Father sends with submissive hearts and with joyous spirits.

O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Jehovah correct me, but in measure; not in Thine anger, lest Thou bring me to nothing. Amen. Jer. 10: 23, 24.

That he might himself be just, and the justifier of him that hath faith in Jesus. Rom. 3: 26.

Just as I am, I take my stand,
With gates and bars on every hand,
And with one act of faith and love,
Behold! the gates and bars remove,
And heaven comes brightly from above.

It was not done by works and creeds,
By tears and prayers, and outward deeds;
I tried, but these could not control
The storm and tempests of the soul;
'Twas Christ, that came and made me whole.

—*Rev. Thomas Cogswell Upham.*

NO human intellect, however lofty or profound, could have answered the question, "How should man be just with God?" This question staggered all thinkers in all ages. It has been the greatest inquiry ever before the mind of earnest students. Every man knows that he is a sinner, and must feel that God would be just in inflicting punishment proportioned to his guilt. The effort to answer this question has given rise to all the forms of religion among men; to all the penances and sacrifices of different faiths among many nations. But only in the Christian revelation can the answer be found; only through the infinite merits of the Redeemer, can men conscious of their guilt, be forgiven while God's law is honored and their own sense of justice is satisfied.

Hear my prayer, O Jehovah; give ear to my supplications; in Thy faithfulness answer me, and in Thy righteousness. And enter not into judgment with Thy servant; for in Thy sight no man living is righteous. Amen. Ps. 143: 1, 2.

My spirit shall not strive with man forever. Gen. 6: 3.

Though God be good and free be Heaven,
 No force divine, can love compel
 And though the song of sins forgiven
 May sound through lowest hell,

The sweet persuasion of His voice
 Respects thy sancity of will,
 He giveth day, thou hast thy choice
 To walk in darkness still.

—*John Greenleaf Whittier.*

IT is a solemn but blessed fact that the Spirit of God does strive with men. The Spirit comes to illumine our darkness, to arouse our conscience, and, if possible, to win our affection to truth and to God. Graciously does the Spirit call to mind former judgments; lovingly does He present persuasive arguments and repeatedly does He emphasize encouraging promises. But the striving of the Spirit implies resistance on the part of men, and that resistance may so increase that the Spirit may finally withdraw. The Spirit's withdrawal forebodes temporal and eternal destruction; there certainly is a point beyond which He will not go in His entreaties with men. In harmony with our freedom and God's divine purpose the Spirit will not exercise force on the wills of men. God will not interfere with the law of freedom which He has established in His control with free moral agents. The Spirit ceases to strive with men when they drive Him from their hearts.

Answer me, O Jehovah, for Thy loving-kindness is good: according to the multitude of Thy tender mercies turn Thou unto me. Draw nigh unto my soul and redeem it. Amen. Ps. 69: 16, 18.

And this I pray, that your love many abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent. Phil. 1: 9, 10.

To live for common ends is to be common,
The highest faith makes still the highest man;
For we grow like the things our souls believe
And rise or sink as we aim high or low.

We are in very truth that which we love;
And love, like noblest deeds, is born of faith.
The lover and the hero reason not,
But they believe in what they love and do.

—*Rt. Rev. John Lancaster Spaulding.*

The thing we long for that we are
For one transcendent moment.

—*James Russell Lowell.*

A BLIND, impulsive and unintelligent love is always a doubtful blessing, and is often a positive damage. Love to be a blessing must be of the right kind. It must not be separated from knowledge and perception. God is to be loved because of the infinite excellence and loveliness of His character; our fellow men are to be loved because of what we see of the image of God in them even in a state of nature, and much more when they are under the influence of divine grace. There may be a zeal which is not according to knowledge, and such zeal may be a curse rather than a blessing. Love must be associated with a discriminating judgment—such love might be called moral tact. We ought to pray earnestly for sanctified common sense. God gives us grace and love sweetly united to wise knowledge and sound judgment.

Turn Thee unto me, and have mercy upon me, as Thou usest to do to those that love Thy name. Redeem me from the oppression of man: so will I observe Thy precepts. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Amen. Ps. 119: 132, 134, 135.

Blessed is the man whose strength is in Thee, in whose heart are the highways to Zion. Passing through the valley of Weeping they make it a place of springs; yea, the early rain covereth it with blessings. They go from strength to strength; every one of them appeareth before God in Zion. Ps. 84: 5, 7.

Thrice blest who passing through that vale of tears
 Make it a well, and draw life's nourishment
 From those death bitter drops. No griefs, no fears
 Assail him further, he may scorn the event,
 For naught hath power to swerve the steadfast soul
 Within that valley broken and made whole.

—*Emma Lazarus.*

GREAT trials are sure to come to the greatest as well as to the humblest of God's saints. Trials and temptations are ordained for our spiritual education. They are God's great teachers. All God's children must pass through deep waters; but God has promised that the waters shall not overflow them. They all must go into some fiercely heated furnace, but it is certain that a divine presence will be with them, so that the flames will not consume even their garments. Certainly I will be with you, is God's promise to us as well as to Moses. God has not promised to save his people from trial, but to make them victorious over trial. Sanctified trials separate the chaff from the wheat; they consume the dross, and so purify the gold. They develop character, ennoble life, and prepare for Heaven. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

Oh, Jehovah, I am oppressed, be Thou my surety. Oh, Lord, by these things men live; and wholly therein is the life of my spirit. Behold, it was for my peace I had great bitterness. Amen. Is. 38: 14, 16, 17.

All things are yours; whether Paul, or Apollos, or Cephas or the world, or life, or death, or things present, or things to come; all are yours: and ye are Christ's; and Christ is God's. 1 Cor. 3: 21-23.

I am owner of the sphere
Of the seven stars and the solar year
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain.
—*Ralph Waldo Emerson.*

My inheritance, how wide and fair.
Time is my estate, to time I'm heir.
—*Johann Wolfgang von Goethe.*

THIS world belongs to Christians as it never can to unbelievers. It is possible for the true child of God to get the best things out of both worlds. The Bible nowhere dishonors the world, except as the world belongs to Satan and not to Christ. Christ's hand, and not Satan's, is on the helm of the universe. There are earthly pleasures that are not sinful; these true Christians may and ought fully to enjoy. In seeking first the Kingdom of God they are in the right attitude to have all other good things added to them. Those who live for themselves alone do not receive the best things even of this life, and they lose entirely the good things of the life to come. While a man's life does not consist in the things which he hath, he may so see God's favor in his earthly possessions that they shall become unspeakably valuable as the gift of his Father in Heaven.

Jehovah is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen to me in pleasant places; yea, I have a goodly heritage. Ps. 16: 6. Thou hast given me the heritage of those that fear Thy name. Amen. 1 Ps. 61: 5.

And all the multitude sought to touch Him, for power came forth from Him, and healed them all: Luke 6: 19.

No face, only the sight
Of a sweepy garment, vast and white
With a hem that I could recognize.
.
Soul of mine, hast thou caught and held
By the hem of the vesture? And I caught
At the flying robe, and unrepelled
Was wrapt again in its folds full fraught
With warmth and delight,
God's mercy being infinite.

—Robert Browning.

HERE is a wonderful personality in all our Saviour's relations with the children of men. He loves all because He loves each with a personal affection. See that poor, sick woman, timid, shrinking, hesitating, going through the crowd and pushing her hand forward until the fingers touched the tassel of Christ's robe. "Who touched me?" The disciples were astonished that Christ should ask this question, because the multitude was thronging Him. But Jesus had an inward consciousness that virtue, or power, had gone out of him. Others touched him but theirs was not the touch of faith. Her touch reached beyond the fringe of His mantle and went to His divine heart and soul. So Jesus said, "Somebody hath touched me." O, let us touch him with the fingers of faith to-day! Touch His garment with the hand of your necessity; and touch His heart with your earnest prayer. He will bend from His throne to say, "Somebody hath touched me."

If I do but touch His garment I shall be made whole.
Amen. Matt. 9: 21.

Behold, I have graven thee on the palms of my hands. Is.
49: 16.

Not alone on the loving hand of God
Is my worthless name engraved,
But my form and my face are imaged there,
His child whom He sought and saved.
Can it be that the great and mighty God
Can note, from His home above,
Such a sinful atom, a worthless mote,
And fold me in His kind love?
Yes, yes, it is true, as His word is truth,
On the palms of the pierced hands
That are on the helm of the universe
My likeness forever stands.

—*Sarah Conger Robinson.*

IT would be unspeakably wonderful if your name were graven on God's hands; but a more wonderful thing, I am sure, has been performed. It is not your name alone that is graven there, but your face, your form, yourself, your troubles, your sorrows, your failures, your weakness—all are graven there. You had your ups and downs even this past week and all these experiences are graven on God's hands. All our concernments are dear to God. We have tripped, we have fainted, we have hesitated, we have doubted—all this history is on God's hands. I have graven thee. I am overwhelmed, I am silent with astonishment in the presence of so sublime a truth as that. Does God care that much for me, that much for you? Be astonished, O, earth; be silent, O my soul, and muse in wonder, love, and praise.

In the shadow of His hand hath He hid me; and He hath made me a polished shaft; in His quiver hath He kept me close. Is. 49: 2. I trusted in Thee, O Jehovah; Thou art my God. My times are in Thy hand. Amen. Ps. 31: 14, 15.

The path of the righteous is as the dawning light, that shineth more and more unto the perfect day. Prov. 4: 18.

Through love to light Oh wonderful the way
That leads from darkness to the perfect day,
From darkness and from sorrows of the night
To morning that comes singing o'er the sea.
Through love to light, through light, Oh God, to Thee
Who art the Love of Love, the eternal Light of Light.

—*Richard Watson Gilder.*

THE figure in these texts is not limited to the rising of the sun; it contemplates the dazzling orb as still climbing the heavens in majestic splendor, and suggests the coming of the noonday hour, and the continuous progress to that hour of the king of day, as a mighty conqueror marching in regal glory. The thought is overwhelming that century after century, the sun has trodden this path of splendor and glory, pouring out its burning heat, its blinding light, and its life-giving rays, without weakness or weariness, without suspension or exhaustion. To such glory as this the brightness of the Christian's path is likened. Is this statement too strong? Do our experiences and observations justify the glowing figure? These questions are worthy of careful answers.

I will bless Jehovah at all times: His praise shall continually be in my mouth. My soul shall make her boast in Jehovah: the meek shall hear thereof and be glad. They looked unto Him and were radiant; and their faces shall never be confounded. Amen. Ps. 34: 1, 2, 5.

And God created man in His own image, in the image of God created He him. Gen. 1: 27.

Ah! there is something here,
Unfathomed by the cynic's sneer,
Something that gives our feeble light
A high immunity from night:
Something that leaps life's narrow bars
To claim its birthright with the hosts of heaven.

—*Unknown Author.*

WE are more like God than we perhaps know. When I think of the wonderful discoveries of the latter part of the nineteenth century and the opening of the twentieth century, I stand almost in awe of the brain and soul of man. Think of a brain like Shakespeare's, like Milton's, like Bacon's. Think of the brain of the great inventors of to-day, the brain of men who are discovering telephones, wireless telegraphy, cures for diseases that have hitherto baffled human skill. Such discoveries are marvelous. Such men are like God. A drop of water from the ocean is like the ocean; but a drop of water lying in the palm of my hand scarcely gives you an idea of the world-girdling sea. What marvels await us when the mind shall be emancipated from all the environments and limitations of the flesh; when the clock of our brain shall have gone on for untold milleriums.

Jehovah, what is man, that Thou takest knowledge of him? or the son of man that Thou makest account of Him? Jehovah preserveth all them that love Him. My mouth shall speak the praise of Jehovah; and let all flesh bless His holy name for ever and ever. Amen. Ps. 144: 3. Ps. 145: 20, 21.

And do Thou, when once Thou hast turned again, establish Thy brethren. Luke 22: 32.

Cast off the grave clothes of thy sin,
 Rise from the dust thou liest in,
 As Mary rose at Jesus' word,
 Redeemed and white before her Lord;
 Reclaim thy lost soul. In His Name
 Rise up and break the bonds of shame.
 Art weak? He's strong. Art fearful? Hear
 The World's O'ercomer, "Be of cheer."
 What lips shall judge when he approves,
 Who dares to scorn the child he loves?

—*John Greenleaf Whittier.*

WHEN a Christian man has wandered away from God he must return to God or he cannot be either happy or useful. Oh, that all who had wandered would go back to God. When we are restored from wandering, we are to strengthen the brethren. This is God's plan. Whoever receives consolation from God is to comfort others. The bitter experience of wandering gives men the power to help others who have wandered. God often overrules our sin that we may help other sinners. If you have never felt the power of strong drink your words to drunkards will not have the power of personal experience. We cannot tell the awfulness of fire till singed and blackened, till we have felt its terrible pain and power; and so with sin, when its shackles have been loosened and we have felt forgiving love; then we love to tell others of our glorious deliverance.

Restore unto me the joy of Thy salvation; and uphold me with a willing spirit. Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee. Amen. Ps. 51: 12, 13.

And behold, there talked with Him two men, who were Moses and Elijah; who appeared in glory. Luke 9: 30, 31.

The boast of heraldry, the pomp of power,
 And all that beauty, all that wealth e'er gave,
 Await alike the inevitable hour;
 The path of glory leads but to the grave.

—*Thomas Gray.*

Eternal form shall still divide
 The eternal soul from all beside,
 And I shall know him when we meet.

—*Alfred Tennyson.*

PERSONALITY is immortal. The first cry of a child sounds a note which will echo through eternity. On the Mount of Transfiguration Moses and Elijah appeared conversing with Jesus. Moses had been dead about fifteen hundred years, and Elijah about a thousand years, yet Moses was still Moses, and Elijah still Elijah. The personality of each remained, notwithstanding the flight of centuries. This is a sublime and solemn thought. Every man must obey God for himself. Each man must appear at the judgment seat of Christ and answer for the deeds done in the body. We cannot appear through the person of any representative in our solemn transaction with God; and we ourselves shall see our Redeemer; our own eyes shall behold Him when He has called us where He is. Through endless ages we shall grow and develop, but we shall still preserve our individuality.

Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled, and that fadeth not away. Amen. 1 Pet. 1: 3, 4.

The younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. Luke 15: 13, 15.

Why feedest thou on husks so coarse and rude?
I could not be content on angel's food.

How camest thou companion to the swine?
I loathed the courts of heaven, the choir divine.

—*Rt. Rev. Richard C. Trench.*

THE progress of evil in the human soul is one of the most solemn facts of human existence. Men who will not use their limbs will some day find that they are virtually unusable; men who will not exercise their memories practically lose their memories; men who will not speak and pray in religious services will largely lose the power of speech and prayer. A species of eyeless fish is found in dark caves; having no use for eyes they soon have no eyes to use. These are tremendous solemn realities in the experiences of men everywhere, in all times. These great moral laws sweep through the universe; they are irresistible as gravitation and universal as God. No one can escape their operation. If we come into line with them, they will help us in the development of character for useful lives on earth and for admission into Heaven. If we oppose them they will by all the might of infinity, utterly destroy us.

Deliver me from all my transgressions: make me not the reproach of the foolish. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth. Amen. Ps. 39: 8, 11.

Jesus Christ, Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him. 1 Pet. 3: 21, 22.

Think how God's deathless mind, that man might be
 Robed in celestial immortality
 (O love divine) in flesh was raimented:
 How He was killed and buried; from the dead
 How He arose to life with victory,
 And reigned in heaven, how all of us shall be
 Glorious like Him whose hearts to Him are wed.
 —*Tommase Campanella.*

JESUS having endured the cross of shame, was exalted to the throne of glory. Evermore the cross must precede the crown, the shame, the glory, the death, the life. Evermore Calvary meets us before Olivet; bearing our crosses we are prepared to wear our crowns; and now Jesus, his work of cross-bearing over, his atoning work complete, and being in the highest possible place of dignity and honor in God's broad universe, his work of intercession begins. His throne is open day and night; it is accessible from year to year, and from generation to generation. He can be approached by men of every condition, in every land and of every language. Glorious throne, triumphant King, sympathetic Priest, to thee we look to-day as we run our appointed race. Amidst all our trials our eyes shall rest upon our Lord's cross and crown, and from his heroic example we shall learn lessons of patience and perseverance.

Blessed be Thy glorious name, which is exalted above all blessing and praise. Thou art Jehovah, even Thou alone; Thou hast made heaven the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all: and the host of heaven worshippeth Thee. Amen. Neh. 9: 6.

He that descended is the same also that ascended far above all the heavens, that He might fill all things. Eph. 4: 10.

From grave He burst;
Death could not hold Him, and ere many days
Before the eyes of those that did Him love
He passed up through yon ocean of blue air
Unto the heaven of heavens, whence He came.
And there He sits this moment man and God;
Strong as a God, flesh-hearted as a man,
And all the uncreated light confronts
With eyelids that have known the touch of tears.

—*Alexander Smith.*

FROM the desolate upland near Bethany, Jesus took his departure from the earth on his return to heaven. Here on the eastern declivity of the Mount of Olives, sheltered by gently swelling hills and apart from other sights and sounds, our Lord had his last interview with his disciples. We are told he led them out as far as Bethany, then he delivered to them his final commission, and as they stood about him while he blest them, he was thus parted from them, and carried up to heaven. All the laws of gravitation yielded him homage as their Creator and Preserver. He began to rise, he rose higher and higher and the disciples watched him with strange wonder and great reverence until the cloud received him out of their sight; and the heavenly messengers in white apparel stood beside them comforting them with the promise that as they had seen him go so he would return.

Thou hast ascended on high, Thou hast led away captives;
Thou hast received gifts among men, yea, among the rebellious also, that Jehovah God might dwell with them.
Amen. Ps. 68: 18.

Blessed are the pure in heart for they shall see God. Matt. 5: 8.

Lord of all visions sweet and fair
Thou carest not for time or place,
Still as of old the promise stands
The pure in heart shall see Thy face,
—*Rev. John White Chadwick.*

THANK God we know that Christ is to return; he is to be with us and we with him. He came once before in humiliation; he will come again in glory. He came once as the despised and rejected of men; he will come again receiving the plaudits of sairts, the praises of angels, and the songs of seraphs. He will come as God has promised. Whatever truth God has sent down in a promise we may send up in a prayer; so let the church send up her petition to-day. "Come, Lord Jesus." We know, too, we shall see him when he comes. This is a thought of peculiar joy. We have often wished we might see him; that thought thrills our hearts to-day. There are times of exaltation when we have been in some mount of transfiguration, when we have almost seen him, times when we could have almost have touched the hem of his garment. At such times, like Peter, we wanted to linger long in the Master's presence.

O that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might quake at Thy presence, as when fire kindleth the brushwood, and the fire causeth the waters to boil; to make Thy name known to thine adversaries, that the nations may tremble at Thy presence. Amen. Is. 64: 1, 2.

They returned into Galilee, to their own city Nazareth. And the Child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him. Luke 2: 39: 40.

These are the flowery fields where first
The wisdom of the Christ was nursed

· · · · ·
For all His conscious youth drew breath,
Among these hills of Nazareth.

· · · · ·
And Mary watched with joy and tears,
And pride and awe, the ripening years
Of her fair flower that bloomed beneath
The cliffs that shelter Nazareth.

—*George Alexander Chadwick.*

NO one can think of that little town of Nazareth, so obscure and yet so blessed, without being reminded of the lesson of obedience which Christ rendered to his parents. One often wishes to know more than is revealed to us concerning this quiet life at Nazareth, but the hints that are given are profoundly suggestive. They teach us that he was willing to subject himself to the authority of his earthly parents. Here in this secluded home he had opportunities for studying the Old Testament Scriptures, for communing with Nature, and for developing a life of self-reliance as he toiled at the carpenter's bench. Christ had a perfect childhood, and an obedient youthhood, as well as an ideal manhood. During all these years in Nazareth he performed no miracle,—this fact alone is almost a miracle. He learned much from his mother, but he learned most from the knowledge he had of his Father's will.

O Jehovah my God, I am but a little child; I know not how to go out or come in. Give Thy servant, therefore, an understanding heart, that I may discern between good and evil. Amen. I Kings, 3: 7, 9.

I am the vine, ye are the branches: He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing. John 15: 5.

Deep strike thy roots, oh Heavenly Vine,
Within our earthly sod,
Most human, and yet most divine,
The flower of man and God.
—*John Greenleaf Whittier.*

IN the Christian life the blessed Christ is at its beginning, its middle, and its ending. We begin by gazing on him on the cross; we end by sitting with him on the throne. Most gracious is our Lord in this connection in acknowledging believing sinners to be branches of himself, the divine vine. Only as we abide in this vine can we bear fruit. It is just as possible for the branch separated from the vine to live and bring forth fruit as for you to do any good thing when separated from Christ. Christ can do without us, but we cannot do without him. It is not here said, without Christ we cannot do much, but without Christ we cannot do anything. Abide in the heavenly Vine, so shall you bring forth much fruit. So abiding we may claim the blessed promise, "Ye shall ask what ye will and it shall be done unto you."

Turn again, we beseech Thee, O God of Hosts: look down from heaven, and behold, and visit this vine, and the stock which Thy right hand planted, and the branch that Thou madest strong for Thyself. Amen. Ps. 80: 14, 15.

Wherefore also He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them. Heb. 7: 25.

And didst Thou love the race that loved not Thee?
 And didst Thou take to Heaven a human brow?
 Dost plead with man's voice by the marvellous sea?
 Art Thou His Kinsman now?

—*Jean Ingelow.*

As a Priest with God-uplifted eyes
 He offers for us His sacrifice.
 As the Lamb of God for sinners slain,
 That we too may live He lives again.
 As our Champion, behold Him stand
 Strong to save us at God's right hand.

—*Christina Georgina Rossetti.*

AFTER discharging his duty as our Substitute, Jesus appeared before God as our Advocate. He has entered into the holy place to enter into the presence of God for us. He is now able to save to the uttermost, because he ever liveth to make intercession. In all the affliction of his people he is afflicted. There is no sorrow which can come to the hearts of his people, which he does not fully know, and in all their burdens he bears a full and personal part. Having suffered while on earth, he knows now how to sympathize though he is on the throne. His love for us is shown by his being our Advocate in Heaven. He carried to the skies the marks of Calvary; and these wounds make effectual intercession for the sins of his people. Never was a father's pity so tender as that of Jesus Christ; never was a mother's comfort so personal, precious, and healing as that of Jesus Christ.

Thou drewest near in the day that I called upon Thee;
 Thou saidst, Fear not. O Lord, Thou hast pleaded the
 causes of my soul, Thou hast redeemed my life. Amen.
 Lam. 3: 57, 58.

I am the bread of life. Your fathers ate the manna in the wilderness and they died. This is the bread which cometh down out of heaven, that a man may eat thereof and not die. John 6: 48-50.

Thou givest daily bread;
 Give then this word by which men daily live;
 Attune these ears, unseal these eyes of lead
 To hear, to see, in inmost depths to feel
 The word Thou dost to each true soul reveal;
 With Thine own voice to me the message give.

—*Caroline Hazard.*

MAN consists of body, soul, and spirit. The inner man stands in special relations to God and the future life. As the outward man needs earthly food so the inner man needs the bread of heaven. As truly as the body needs daily supplies so does the soul need its daily manna. Religion must have its normal support or it will wither and decay; the soul must have its heavenly food or it will starve and die. A man properly nourished will have a strong body, a strong mind, and a strong soul. Material food must be given to his body, intellectual food must be given to his mind, and heavenly food to his soul. So shall he grow into the perfect stature of the man in Jesus Christ. In the largest sense Jesus is the heavenly manna to preserve the soul from death. If a man shall eat of this food he shall live forever.

Feed Thy people with Thy rod, the flock of Thy heritage—let them feed as in the days of old. Micah 7: 13. Lord, evermore give us this bread. Amen. John 6: 34.

Let each one of us please his neighbor, for that which is good unto edifying. For Christ also pleased not Himself. Rom. 15: 2, 3.

Surely Thou hast some work for me to do,
Oh open Thou mine eyes
To see how Thou wouldst choose to have it done
And where it lies.

—*Elizabeth Prentice.*

If man aspires to reach the throne of God
O'er the dull plains of earth must lie the road;
He who best does his lowly duty here
Shall mount the highest in a nobler sphere;
At God's own feet our spirits seek their rest,
And he is nearest Him who serves Him best.

—*Samuel Greg.*

CHRIST'S complete self-abnegation was marvelous. He had no self life. He knew himself as only obedient to God and ministrant to man. Those who have taken in the meaning of Christ's life, who at the cross have kindled their hearts with his love, and who by daily communion with their risen Lord have kept the flame burning, are the men and women who are to win the world for Christ. God knows men, and with a justice unwavering, and a wisdom unerring, he rewards them. Paul lost himself in his devotion to Christ, yet he stands more conspicuously before the world than any other man. And all of us who have met great temptations, and who have overcome them through him who loved us and gave himself for us, have learned that in losing self at the altar of Christ we have gained a life of loving usefulness and of unspeakable joy.

I have inclined my heart to perform Thy statutes forever, even unto the end. Uphold me according unto Thy word, and let me not be ashamed of my hope. Amen. Ps. 119: 112, 116.

Guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith. 1 Tim. 6: 20.

Past and future are the wings
 On whose support harmoniously conjoined
 Moves the great spirit of human knowledge.
 —*William Wordsworth.*

I value science—none can prize it more,
 It gives ten thousand motives to adore;
 Be it religious, as it ought to be,
 The heart it humbles and it bows the knee.
 —*Abraham Coles.*

THE materialism of even a generation ago has largely disappeared. Science in great part is becoming docile, dutiful, and reverent. The undevout scientist is disloyal to the fundamental principles of true science; indeed, he is only a sciolist and not a scientist. True scientism ever follows in the footsteps of divine truth. I claim the whole of science and art for Jesus Christ. Agnosticism can write no immortal poetry. Enduring music is religious music. All the immortal sculptors and painters caught their inspiration from the divine Christ; only as men are inspired can they sing, paint, and chisel for eternity. Electricity is a spark from the Eternal Flame and God will use it to illumine the world with the light of truth. The discoveries of modern science are the messengers of the Almighty.

For there is not a word in my tongue, but lo, O Jehovah, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Amen. Ps. 139: 4, 5, 6.

And He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ. Eph. 4: 11, 12.

Oh heart of mine, keep patience; looking forth
As from the mount of vision I behold
Pure, just and free, the church of Christ on earth.
The martyr's dream, the golden age foretold.

—*Rev. Phillips Brooks.*

THE church of Jesus Christ had its natal day on the day of Pentecost. Pentecost made it possible for the messengers of the cross to go to the ends of the earth with the message of the gospel of salvation. Babel made men in some sense aliens; Pentecost aims to make all men brothers. In the Fatherhood of God we have the true brotherhood of men. The church calls us to labor as builders of the true city of God. Its living stones are cemented together by the unity of the faith. The city we are building has enduring foundations and its top will finally reach to heaven. In heaven there is one language, one life, one love. The language will be understood by all its inhabitants and universal love will prevail, love to God and love to all who share with us the joys of that blessed place.

That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, but speaking truth in love, may grow up in all things into Him who is the head, even Christ. Amen. Eph. 4: 14, 15.

In the multitude of my thoughts within me, Thy comforts delight my soul. Ps. 94: 19. I thought on my ways. Ps. 119: 59.

For who would lose
Though full of pain this intellectual being
These thoughts that wander through eternity.
—*William Shakespeare.*

THE power of thought is man's royal prerogative; it allies him to angels and to God. It is one of the evidences that he was created in the image of God and for companionship with God. God recognized the glory and dignity of this superb endowment; and he appeals to this angelic possession. God does not hesitate to submit his claims to the consideration of thoughtful men and women. It is the glory of man that he should think God's thoughts. When science is studied with a truly reverent spirit, whether it be astronomy, geology, botany, or any other natural science, the student is really thinking God's thoughts. He is to some degree living over again God's life. All great advancements in invention are but the incarnation of thought. The whole world was once a thought in the mind of God.

Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. Amen. Ps. 139: 23, 24.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, he is none of His. Rom. 8: 9.

Let thy manhood leave behind
The narrow ways of the lesser mind;
What to thee are its little cares,
The feeble love or the spite it bears?

Far from the chattering tongues of men
Sitting above their call or ken,
Free from links of manner and form,
Thou shalt learn of the winged storm,
God shall speak to thee out of the sky.

—*Edward Rowland Sill.*

EVERY man who bears the name of Christ should possess a Christly character or he ought immediately to drop the Christly name. Christ stands out conspicuously before the church and the world as the righteous One. The man who claims to be born of God must possess the character belonging to the true children of the family of God. We have no reason to believe that we have received the forgiving grace of God in our souls except we live the life of God in our relations with men. The true believer doeth righteousness, not to merit the favor of God, not to win salvation,—but having received salvation as God's free gift, he doeth the righteousness from the promptings of love and gratitude. If we are dishonest, unjust, untruthful, we have no evidence for ourselves, and can give no evidence to others, that we are the children of God. No man can be saved simply by good works, but no man can be saved without them.

I am purposed that my mouth shall not transgress. I have kept me from the ways of the violent. My steps have held fast to Thy paths, my feet have not slipped. Keep me as the apple of the eye, hide me under the shadow of Thy wings. Amen. Ps. 17: 3-5, 7, 8.

I counsel Thee to buy of me . . . eye-salve to anoint
thine eyes, that thou mayest see. Rev. 3: 18.

I saw the Power, I see the love, once weak
Resume the Power; and in this word, "I see"
Lo, there is recognized the Spirit of both
That, moving o'er the spirit of man unbinds
His eye, and bids him look.

—*Robert Browning.*

HERE is a sense in which all the higher truths are
obscure and mystical, whether they are truths of
science, art, or religion. Nature gives up her secrets only
to her ardent worshippers. To see her beauties our eyes
must be trained; to hear her hidden harmonies our ear must
be cultivated. To appreciate the Alps we must have moun-
tains in our brains; to enjoy the sea we must have oceans
in our souls. So to see God, we must have the appropriate
faculty, purity of heart; to understand his teaching, we
must have devotion to his will. They who do his will shall
know his doctrine. The words of Christ were seed thoughts,
whose germination has only begun; much as they have de-
veloped, they will develop vastly more in the ages to come.
And more and more both here and in eternity we shall un-
derstand the hidden mysteries of Christ's words, as we
open our hearts to his love.

Lord, that I may receive my sight. Luke 18: 41. O Lord
I have heard the report of Thee and am afraid. The moun-
tains saw Thee and were afraid—the sun and moon stood
still in their habitation, at the light of Thine arrows as they
went, at the shining of Thy glittering spear. Amen. Hab.
3: 2, 10, 11.

Moreover in a pillar of cloud Thou leddest them by day; and in a pillar of fire by night, to give them light in the way wherein they should go. Neh. 9: 12.

When Israel of the Lord beloved,
 Out from the land of bondage came,
 Her father's God before her moved
 An awful guide in smoke and flame.

Thus present still though now unseen,
 When brightly shines the prosperous day,
 Be thought of Thee a cloudy screen,
 To temper the deceitful ray!

Ah oh! when gathers on our path
 In shade and storm the frequent night,
 Be Thou, long-suffering, slow to wrath,
 A burning, and a shining light.

—*Sir Walter Scott.*

ISRAEL had divine leadership in the wilderness. The symbol of God's presence was cloud by day and fire by night. God always adapts the manifestations of his presence to the special needs of his people. It is true still that God goes before the nations of the earth, if they will but hear his voice and see his hand. God has gone before this nation during the past few years, in leading us out into the Pacific, and into the Orient, as truly as he went of old before Israel with pillar of cloud by day and fire by night. He still goes before the nations in pillar and cloud. May we have eyes to see and ears to hear his gracious and divine presence!

Jehovah, Thou hast been favorable unto Thy land. Show us Thy loving-kindness, O Jehovah, and grant us Thy salvation. Amen. Ps. 85: 1, 7.

Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ 2 Cor. 4: 6.

For behind each image saintly,
 Beams the light of Jesus' name
 As the lines lie dim and lightly
 In the Gothic window frame,
 Till the sunlight touch the pane,
 Rising o'er the fretted fane,
 And each form and gorgeous hue
 Starts to sight distinct and true,
 So doth many a sin-stained creature
 Catch a glory from Christ's face,
 And His light is on His feature
 That our own should love to trace.

—*Cecil Francis Alexander.*

THE glory we behold when gazing upon Christ sinks into our own souls, changes our inner being, and then, as a natural consequence, our outer life. This is the wonderful, the truly miraculous, the gloriously divine metamorphosis by which a sinner becomes a saint. The wonders of grace surpass the wonders of Nature. God in re-creation gives us grander displays of wisdom, power and glory than in creation in its highest development. Finely it has been said that in the presence of Christ we have not the twilight of evening but of morning, and however bright the light may be now, we know that the curtain shall one day lift higher and higher and beyond we shall have glory on glory.

Make Thy face to shine upon Thy servant: save me in Thy loving kindness. Amen. Ps. 31: 16.

Beloved, let us cleanse ourselves from all defilement of flesh and spirit; perfecting holiness in the fear of God. 2 Cor. 7: 1.

The glory of our life below
Comes not from what we do, or what we know,
But dwells forevermore in what we are.

—*Rev. Henry J. Van Dyke.*

We are of far too infinite an essence
To rest contented with the lies of time.

—*James Russell Lowell.*

THE noblest manhood is formed in godliness; godliness is God likeness. It is unlikeness to God which banishes us from God's presence. Religion is the binding of the soul to God; irreligion is irrational. Religion is the highest possible reason. Ungodliness is also unmanliness. Many people have the idea that to be manly is to be ungodly, that to be religious is to be effeminate. Never was there a greater mistake. As we become like Jesus Christ we become noble in manhood, purified in heart, and exalted in character. Jesus Christ was the perfect man of the human race, and the race becomes ennobled as it grows like Jesus Christ. All that is beautiful in womanhood and noble in manhood was in Jesus Christ.

I will behave myself wisely in a perfect way. O when wilt thou come unto. . . . I will set no base thing before mine eyes. Amen. Ps. 101: 2, 3.

Seek Him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; (Jehovah is His name.) Amos 5: 8.

Men look to God for some mysterious sign,
 For other stars than those that nightly shine,
 For some unnatural symbol of His might—
 Would see a miracle as grand as those
 The prophets wrought of old in Palestine.
 Come watch with me the shaft of fire that glows
 In yonder sky—the fair frail palaces,
 The fading Alps, the archipelagoes,
 The great cloud continents of sunset seas.

—*Thomas Bailey Aldrich.*

ALL God's revelations are intended to lead up to spiritual apprehensions of himself. All forms of inanimate creation proclaim God. All over the universe he has written himself in the glory of his power, in the greatness of his wisdom, and in the infiniteness of his love. This truth the Apostle Paul reminds us even thoughtful heathen could understand and appreciate. The undevout student of Nature is an inaccurate student of Nature. The genuine naturalist is he who studies natural law and phenomena in the light of revealed truth and Christian interpretation. The man who puts himself outside of the light of God in the face of Jesus Christ is undeserving the title rationalist. He is irrational in his thinking and must inevitably be illogical in his conclusions.

All Thy works shall give thanks unto Thee, O Jehovah, and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power. Thy kingdom is an everlasting kingdom and Thy dominion endureth throughout all generations. Amen. Ps. 145: 10, 11, 13.

See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all. 1 Thes. 5: 15.

Love thyself last, cherish those hearts that hate thee,
Corruption wins not more than honesty;
Still in thy right hand carry gentle peace
To silence envious tongues. Be just and fear not.
—*William Shakespeare.*

WE are to bring our religion into our business, glorifying God in the performance of daily duty. He is a contemptible coward who claims to be a Christian and runs away from the world in the selfish task of saving his own soul. The Apostle Paul teaches us that if a man will not work he ought to starve. We ought not to speak as if business, when honestly conducted, is opposed to religion. In their place, the desk and the counter may be as sacred as the pulpit and the communion table. We must exalt the standard of business honesty to the highest level. Dishonesty in business must be unsparingly condemned. Then it will be seen that it is possible to be earnest in spirit and, at the same time, continue serving God. Thus it will be seen that God is honored in our daily employments, while they are ennobled, exalted, and divinized by God's presence.

Let the favor of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea the work of our hands establish Thou it. Ps. 90: 17. Let my prayer be set forth as incense before Thee; the lifting up of my hands as the evening sacrifice. Amen. Ps. 141: 2.

Never man so spake. John 7: 46.

Hear a word that Jesus spake
 Eighteen centuries ago
 Where the crimson lilies blow
 Round the blue Tiberian lake:
 There the bread of life He brake
 Through the fields of harvest walking
 With His lowly comrades talking
 Of the secret thoughts that feed
 Weary hearts in time of need.

—*Rev. Henry J. Van Dyke.*

IT is doubtful if Jesus ever sat at the feet of any of the famous rabbis of his day. It is certain that he never studied at the feet of the philosophers of Greece and Rome, nor of the dreamy Orient. He never travelled, except possibly barely across the confines of Palestine, a country about the size of the State of New Hampshire. How came he to emancipate himself from the sectarianism and sectionalism of his country and century? How came he to be the contemporary of all the ages? How came he to utter in the sermon on the Mount truths which socially and religiously the foremost thinkers of to-day can barely understand, and dare not fully apply to the solutions of the problems of the hour? No mere human thinker has ever approached the sermon on the Mount. But in pure spirituality of thought our Lord surpassed it in his last address to his disciples. This address bears ineffaceable marks of his supreme divinity and absolute deity. "Never man spake like this man," is the testimony not only of his contemporaries, but of all ages since.



Speak, Jehovah, for Thy servant heareth. 1 Sam. 3: 9.
 Make me to hear joy and gladness, that the bones which
 Thou has broken may rejoice. Amen. Ps. 51: 8.

Bring ye the whole tithes into the store-house, that there may be food in My house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. Mal. 3: 10.

No man is born into the world whose work
Is not born with him; there is always work
And tools to work withal, for those who will,
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set,
Until occasion tells him what to do;
And he who waits to have his task marked out,
Shall die and leave his errand unfilled.

—*James Russell Lowell.*

IF we are to receive great blessings from God, we must make great preparations. Without the presence and power of God all our efforts are unavailing. Human learning and eloquence can never take the place of the Spirit's presence and power. To receive the Holy Spirit we must make trenches in our hearts, homes, and churches. God cannot consistently give us blessings for which we are not prepared by cherishing earnest desires and making appropriate efforts. We honor God by expecting great things from him. Giving does not impoverish God; withholding does not enrich God. God never puts a premium on human laziness. God works gloriously with us. Great blessing evermore shall follow obedient preparation.

God is my king of old, working salvation in the midst of the earth. Ps. 74: 12. Thou art the God that doest wonders, Thou hast made known Thy strength among the peoples. Amen. Ps. 77: 14.

For none of us liveth to himself, and none dieth to himself.
Romans 14: 7.

No life can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby.

—*Owen Meredith.*

No drop but serves the slowly lifting tide,
No dew, but has an errand to some flower,
No smallest star, but sheds some helpful ray.

—*Unknown Author.*

IN living a life of sin, directly and indirectly, we wrong others as well as ourselves. No man has a right to set a bad example; no man can live for himself. Every act is far-reaching in its immediate influence and in its ultimate consequences. One wrong act may start a circle of influences which will reach to eternity as a pebble dropped into the quiet lake starts ever widening circles which reach the shore. This is a tremendous thought. It makes life real and terrible, if it is a life of sin; it makes life rich and glorious, if it be spent in the service of God. The guilt of one involves many in its consequences. If a man could sin and suffer alone, sin would still be bad enough; but since the innocent must suffer with the guilty, sin becomes unspeakably sinful and terrible. The law which has its illustration in these experiences is universal and immutable as gravitation.

Lord Jehovah! behold, Thou hast made the heaven and the earth by Thy great power and by Thine outstretched arm; there is nothing too hard for Thee, who showest loving kindness unto thousands, and recompensest every one according to His ways and according to the fruit of His doings. Amen. Jer. 32: 17, 18, 19.

Jesus said unto them, if God were your Father, ye would love me; for I came forth and am come from God; for neither have I come of myself, but He sent Me. John 8: 42.

So, the all-great were the all-loving too,
 So, through the thunder comes a human voice,
 Saying, "Oh heart I made a heart beat here;
 Face, my hands fashioned, see it in myself,
 Thou hast no strength, nor mayest conceive of mine,
 But love I gave Thee, with myself to love,
 And Thou must love me Who have died for Thee!"
 —*Robert Browning.*

WE ought as students of literature and life to account for Jesus the Christ. We strive to account for some of the remarkable characters of history. Are we not under the strongest possible obligation to account for Jesus Christ? His life cannot be explained on any principle of heredity. We admit the royal element in his blood, although the fortunes of his family had fallen before his birth; but no law of heredity will account for the physical attractiveness, the mental superiority, and the moral purity of Jesus the Christ. Neither will environment account for his marvelous career and character. The stream of his life flowed through the human race on a higher level, and rose to a vastly higher point than any other stream known to human history or divine revelation. How shall we account for the height to which that stream rose? If we admit his divine origin, all his life is easily explainable.

Father, glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh that to all whom Thou hast given Him, He should give eternal life, and this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ. Amen. John 17: 1, 2, 3.

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. Luke 6: 38.

For we must share if we would keep,
That good thing from above,
Ceasing to give, we cease to have
Such is the law of love.

—*Rt. Rev. Richard Chenevix Trench.*

THE Nile never gives Egypt its richest blessings until the waters overflow their banks. We dare not keep the water of life to ourselves. If the living water be in us a well of water springing up unto everlasting life, these waters will flow out from us to refresh homes, communities, and nations. As David's men risked life and limb to gratify his wish, so the followers of Christ must now risk their all to carry the living water to the ends of the earth. We best enjoy the blessings of salvation when we share them with the needy. If a man can keep his religion to himself, he has a religion not worth keeping. May we lay ourselves at the Master's feet, catching the inspiration of his unspeakable love! May we then rise in readiness to take our lives in our hands, and go to the ends of the earth with the water of life, in response to the cry of thirsty souls!

All things come of Thee and of Thine own have we given Thee. O Jehovah, our God, all this store that we have prepared . . . cometh of Thy hand and is all Thine own. I know also my God, that Thou triest the heart, and hast pleasure in uprightness. As for me in the uprightness of my heart I have willingly offered all these things. Amen.
1 Chron. 29: 14, 16, 17.

Then shall the righteous answer him, saying, Lord, when saw we Thee hungry, and fed Thee? or athirst, and gave Thee drink? . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me. Matt. 25: 37, 40.

None could tell me where my soul might be;
I searched for God but God eluded me;
I sought my brother out and found all three.

—*Ernest Crosby.*

WE best show our love to God whom we have not seen, by rendering loving service to our brother whom we daily see. We can serve God best often by serving our brother most. The Apostle John clearly teaches us that if a man affirms that he loves God while he hates his brother, he is a liar. It is more reasonable to expect that we should love one whom we have seen, than one whom we have not seen. The apostle is here arguing from human nature, as it daily manifests itself; so John is well prepared to affirm that we are more likely to love one with whom we are familiar, than to love a stranger. We ought to see God in the lives of his children. All his children bear somewhat of the divine image. So far as they possess that image, they command our love. If we fail to love our brother, who is God's child, we show that we do not love God himself.

Forget not the life of Thy poor forever. Have respect unto the covenant; for the dark places of the earth are full of the habitations of violence. Oh let not the oppressed return ashamed: let the poor and needy praise Thy name. Amen. Ps. 74: 19, 20, 21.

The fool hath said in his heart, there is no God. Ps. 14: 1.

If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself securely, safe from death;
If I deny the things past finding out
If I orphan my own soul of One
That seemed a Father and make void the place
Within me, where he dwelt in power and grace,
What do I gain, that am myself undone?

—*William Dean Howells.*

THE cross of Christ is still the wisdom and power of God. There are men who would dethrone God, and they would degrade men; but God refuses to be pushed out of the world which he has made. One scarcely knows whether most to pity or despise these false teachers. The pulpit was never so mighty a power as now. The Bible was never so triumphant as to-day. I tell you that as a Christian man, I walk with my head among the stars. Away with the Devil's nostrums. I respectfully decline to be orphaned in my Father's world. We want the old, old gospel—old as eternity, and new as the last sunbeam that kissed your cheek. Nothing but the Bread of Heaven can feed the hungry soul; nothing but the Balm of Gilead can heal the heart's sorrows. Blessed be God, the gospel will never lose its power, until Satan is crushed under our feet, and Christ is worshipped as Lord of all.

Arise, O God, plead Thine own cause: remember how the foolish man reproacheth Thee all the day. Amen. Ps. 74:22.

A little while, and ye behold Me no more; and again a little while, and ye shall see Me. John 16: 16.

Far out of sight, while yet the flesh enfolds us,
Lies that fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words: "I shall be satisfied."

Thither my weak and weary steps are tending,
Saviour and Lord: With Thy frail child abide;
Guide me toward home, where all my wanderings ended,
I there shall see thee and "be satisfied."

—*Unknown Author.*

WE know something even now, not only of our present dignity, but of our future glory. We know even now that when we shall see Jesus we shall be like him. Marvelous thought! Transcendent possibility! What angel may fathom the depths of so profound a truth as this? What angel may scale the heights of so lofty a possibility as this? Perhaps we shall be like Christ in breadth, depth, height, and splendor of intellect; perhaps we shall be like him in purity, nobility, and divinity of character. Perhaps we shall be like him in unbroken peace, unclouded happiness, unblemished purity and unfading glory. Our glory may be but as the glory of the stars to the sun, but we shall shine with a pure and perfect reflection from the Sun of Righteousness.

I am continually with Thee: thou hast holden my right hand. Thou wilt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee and there is none on earth I desire besides Thee. Amen.
Ps. 73: 23, 24.

To him, therefore, that knoweth to do good, and doeth it not, to him it is sin. Jas. 4: 17.

Thou hast done evil
 And given place to the devil:
 Yet so cunningly thou concealest
 The thing which thou feelest;
 That no eye espieth it,
 Satan himself denieth it.

Thine own eye divineth thee;
 Thine own soul arraigneth thee;
 God Himself cannot shrive thee
 Till that Judge forgive thee.

—*Dora Read Goodale.*

SIN existed in the universe before it blighted the blessedness of Eden, and love was eternal in the heart of God before Adam and Eve were placed in Eden. With sin came the curse, but with the curse came the glorious prophecy of sin's final defeat. Every man has his own Eden. Every man is in some sense his own Adam. Every man must watch and pray that he enter not into temptation. Every day is repeated anew the story of the fall. Satan tempts, we listen, we argue, we see, we admire, we take, we eat, and the gates of Eden are closed against us as against our first parents. The angel with the flaming sword is the Nemesis of sin, past which we cannot go. But thanks be unto God for his unspeakable gift who was made sin for us, that we might be freed and made fit at last to enter that Eden where sin cannot come!

Do not condemn me. Seest Thou as man seest? that Thou inquirest after mine iniquity and searchest after my sin? If I sin then Thou markest me, and Thou wilt not acquit me from mine iniquity. Job 10: 2, 4, 6, 14.

That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. Eph. 3: 17, 19.

For neither life nor death nor things below
 Nor things above
 Shall ever sever us that we should go
 From His great love.

—*Frances Powers Cobb.*

IT is possible for all Christians to have an experimental knowledge of Christ's surpassing love. We know that love is the fulfilling of the law; we know that it is the fundamental principle of true religion. Christians are to be grounded in love as a building is based on its foundation. They are to be firm in Christ's love as a tree in the soil when its roots go down deep and extend widely in all directions. As love is the soil in which Christian character is to grow, so love is the firm foundation on which the structure rests. They are to be grounded in love as a building is based on its foundation. On Christ's love they are to rest as does a temple in the everlasting rock. Only when so rooted and grounded can they develop nobility of character and make great attainments in divine knowledge.

Do not I hate them, O Jehovah, that hate Thee? and am I not grieved with those that rise up against Thee? Ps. 139: 21. Yea, Lord, Thou knowest that I love Thee. Amen. John 21: 16.

Therefore turn thou to thy God; keep kindness and justice, and wait for thy God continually. Hosea 12: 6.

God doth not need
 Either man's work, or His own gifts. Who best
 Bear His mild yoke, they serve Him best. His state
 Is kingly; thousands at His bidding speed
 And post, o'er land and ocean without rest;
 They also serve, who only stand and wait.

—*John Milton.*

IN the development of God's purpose, men performing subordinate service are as necessary in their place as those in more conspicuous positions. In the totality of vegetation, every ray of light and drop of dew is necessary. The trained ear of the leader of a great orchestra misses the notes of even the least important instrument. We cannot always trace the interlacing of spiritual agencies. We do not always know the value of the prayers of lowly saints in the endowment with spiritual power of the distinguished workers for God. Moses needed Aaron and Hur. Elijah was dependent upon the bounty of a poor widow. Often the best service we can render to God, is to inspire with heroic courage the hearts of those called to a work, to which we have not been called, and for which we may not have the capacity.

For from old men have not heard, nor perceived by the ear, neither hath the eye seen a God besides Thee, who worketh for him that waiteth for Him. Thou meetest him that rejoiceth and worketh righteousness, those that remember Thee in Thy ways. Amen. Is. 64: 4, 5.

For this is the will of God, even your sanctification.
I Thes. 4: 3.

I ask no dream of prophet ecstasies,
No sudden rending of the vail of clay,
No angel visitant, no opening skies:
But take the dimness of my soul away.

Teach me to love Thee as Thine angels love,
One holy passion filling all my frame,
The kindling of the heaven descended Dove
My heart an altar, and Thy love the flame.
—*Rev. George Croly.*

SANCTIFICATION is a progressive grace; justification is a completed act; sanctification is a progressive experience. The moment we believe in Jesus Christ we are justified by faith; and simultaneously with justification, the act of sanctification begins. It will continue throughout life. One may not say to what heights it is possible for a true believer to attain even while on the earth. He becomes a partaker of the divine nature, as Paul distinctly affirms; but the day is coming when he shall see Christ as he is, and be made like unto him in all the glory of his perfect character and spotless holiness. To grow in grace is both a duty and a privilege. The man who stops growing intellectually, immediately begins to die intellectually. The same law holds true in the spiritual life. Growth is a proof of life. We are to soar upward and still upward, until we see Christ as he is, and are made like unto him in all the glory of his divine humanity, in all the attainments of his intellectuality, and in all the immaculate holiness of his pure and divine character.

The God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ. Amen.
I Thes. 5: 23.

Not that I have already obtained, or am already made perfect: but I press on if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Phil. 3: 12.

Scorn trifles, and embrace a better aim
Than wine, or sleep, or praise;
Hunt knowledge, as the lover woos the maid,
And ever in the strife of your own thought
Obey the nobler impulse.

—*Ralph Waldo Emerson.*

If you would hit the mark, you must aim a little above it,
Every arrow that flies feels the attraction of earth.

—*Henry Wadsworth Longfellow.*

THE Christian's life is progressive. He must never be satisfied with his present attainments; he must ever remember that there are ever before him loftier heights to be reached. The Apostle Paul was far from feeling that he had attained or was already perfect. The more of true grace believers possess, the more of true grace they desire to possess. Glorious as were our first experiences in the Christian life, they have been vastly surpassed by those of a later day. The aged believer knows how to watch and pray, and fight, and triumph, as the young convert cannot expect to know. There is a freshness and sweetness in one's first love, but it must also be affirmed that there is a ripeness, maturity, and fullness in one's later love which the early love could not possess.

Let not them that wait for Thee be put to shame through me, O Lord Jehovah of Hosts: let not those that seek Thee be brought to dishonor through me, O God of Israel. Amen. Ps. 69: 6, 7.

Underneath are the everlasting arms. Deut. 33: 27

Crushed prone and helpless neath some sorrow's weight;
 God were no God could he forbear to hear
 His children calling mid earth's pains and dole.
 Pray then in faith, your prayer will bring him near
 To comfort and uplift the fainting soul.
 Pray and for one brief flash you shall see clear
 Beyond earth's mists and shades, the spirit's glorious goal.
 —*Alice Williams.*

GOD has not promised that his children shall not bear the cross. Cross bearing is inseparable from their Christian service. God has not promised that his children shall not go through deep waters nor into fiercely heated furnaces, but he has promised that the waters shall not overflow them, and that the fire shall not consume them. He has promised that he will be with them alike in the floods as in the flames. Gethsemane and Calvary evermore lie on this side of Olivet. We must drink our cup in Gethsemane and endure our cross on Calvary before we shall experience our glorious ascension from Olivet. Have courage, Oh child of God; trust thy Father's love and might. There shall no burden be so heavy but that he will give thee grace to carry it to his glory. However low you may sink beneath the weight of the daily cross, still lower you shall find the everlasting arms, for they are underneath. Blessed symbol of God's loving might! Glorious truth of God's omnipotent power! Who would not be upheld and encircled by these strong, these everlasting arms!

I will remember the years of the right hand of the Most High. I will remember Thy wonders of old. Thou hast with Thine arm redeemed Thy people. Amen. Ps. 77: 10, 15.

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5: 1.

The world can never give nor take,
Nor can they comprehend
That peace of God, which Christ hath bought,
That peace which knows no end.

—*Selina Huntington.*

JESUS CHRIST came into the world as the Prince of Peace. The Angels sang the song of peace on earth the night he was born. The entire tendency of his reign is to promote universal peace. Nothing is more certain than that the rejectors of Jesus can know no true peace. They can have no peace of conscience in their moments of moral thoughtfulness, they certainly cannot have a substantial peace on a bed of death; they can have no peace at the judgment bar of God; they can have no peace when banished from the presence of God. But blessed are God's children concerning whom we read, "Great shall be the peace of thy children." Thrice blessed are those in whose soul peace abides. This peace is the soul's celestial music; it is the first experience of that peace which is part of the believer's blessedness in eternity.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. The way of the just is uprightness, Thou that art upright dost direct the path of the just. Amen. Is. 26: 3, 7.

He hath not dealt so with any nation. Ps. 147: 20.

God of our fathers, Thou who wast,
 Art, and shall be, when those eye wise who flout
 Thy secret presence shall be lost
 In the great light that dazzles them to doubt,
 We sprung from loins of stalwart men
 Whose strength was in their trust,
 That Thou wouldst make Thy dwelling in their dust,
 And walk with them, a fellow citizen,
 Who build a city of the just,
 We, who believe life's bases rest
 Beyond the probe of chemic test,
 Still, like our fathers feel Thee near,
 Sure that while lasts the immutable decree,
 The land to human nature dear
 Shall not be unbeloved by Thee.

—*James Russell Lowell.*

I BELIEVE that God is going before America as truly to-day as he went before Israel of old with pillar of cloud by day and pillar of fire by night. He has guided us through gloomy wilderness journeys. He was in the Declaration of Independence, his hand was in our Civil War, and his footsteps crossed the continent before us; the coal beds, the oil fields, the gold, the silver, the mighty forests, and the prairies were manifestations of his care for this people. He is leading America onward and upward, until to-day she sits crowned as queen in the congress of nations. God is leading our country into fuller light, into larger life, and into diviner work than ever before in the history of America and of the world.

Consider that this nation is Thy people. Thou hast increased the nation, O Jehovah, Thou art glorified; Thou hast enlarged all the borders of the land. Amen. Ex. 33: 13. Is. 26: 15.

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Matt. 17: 20, 21.

Faith cannot be unanswered,
 Her feet were firmly planted on the rock;
 Amid the wildest storm she stands undaunted,
 Nor quails before the loudest thunder shock.
 She knows Omnipotence has heard her prayer
 And cries, "It shall be done, sometime, somewhere."
 —*Robert Browning.*

HE who prevails with God can never be overcome by men. Success in life must depend as its deepest source upon the favor of God. What is the mightiest power of our adversaries compared with the almighty power of God? The might and the wisdom of man are weakness and foolishness with God. Christ's real triumph was in Gethsemane; our greatest triumphs are to be in our closets. If we be victorious there, men will not be victorious over us in the public walks of life. We pray too little. Let us wrestle in fervent prayer with God and we shall never be vanquished by men. The man who fears God so much that he has no fear of men will triumph over every foe. If we be wrestling Jacobs we shall become prevailing Israels. Never was there a more glorious night than that of Jacob's on the bank of the Jabbok. His triumph was complete. So may it be with us. God will change our natures when we cling to him in the glorious certainty that He is the Holy One, and when we will not let him go except He bless us.

I have called daily upon Thee, O Jehovah; I have spread forth my hands unto Thee. Let my prayer enter into Thy presence; incline Thine ear unto my cry. Ps. 88: 9, 2. Lord, teach us to pray. Amen. Luke 11: 1.

Thou, therefore, that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou who gloriest in the law, through thy transgression of the law dishonorest thou God! Rom. 2: 21, 23.

Thou must be true thyself
 If thou the truth wouldst teach;
 Thy soul must overflow if thou
 Another soul wouldst reach:
 It needs the overflow of heart
 To give the lips full speech.

Think truly and thy thoughts
 Shall the world's famine feed;
 Speak truly and each word of thine
 Shall be a fruitful seed:
 Live truly and thy life shall be
 A great and noble creed.

—*Unknown Author.*

MEN need to be taught by their fellow men; and all who are taught of God should be willing to become teachers of men. The best we have should be given to our fellow men in service for Jesus who has redeemed us with his precious blood. When we have been protected from any evil and made the recipient of any good we should strive to extend the same good and the same protection to others. There is nothing selfish in religion; the more we give away the more we have. The more we strive to keep for ourselves the less we have for ourselves and for others. The possession of spiritual gifts is the call of men to us to give them needed help. Deep calls unto deep, the depth of sin in men to the depth of mercy in God. Come out of the dark cave of self and sin; let the sunshine of God give thee a baptism of blessing in light and warmth to-day. God bestows upon us that we may bestow upon others. "Freely ye have received, freely give."

O Jehovah, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy loving-kindness and Thy truth from the great assembly. Amen. Ps. 40: 9, 10.

Who maketh the clouds His chariot; who walketh upon the wings of the wind; who maketh winds His messengers; flames of fire His ministers. Ps. 104: 3, 4.

Oh how the sight of things that are great enlarges the eyes,
Lead me out of the narrow life to the peace of the hills and skies.
—*Rev. Henry J. Van Dyke.*

The sun, the moon, the stars, the seas, the hills and the plains
Are not these, O soul, the vision of Him that reigns.
—*Alfred Tennyson.*

IT is an utter mistake to suppose that unchristian men get more joy out of this world, even if this world were all, than do Christian men. The Christian man sees in all the affairs of life tokens of his Father's presence and blessing. As a child can better understand the voice of his father than a stranger, so the true Christian may be the most intelligent and appreciative student of nature. Its manifold voices are the echoes of the one voice of his Father in heaven. He reads God's beautiful thoughts in the flowers, his brilliant thoughts in the stars, and his majestic thoughts in the mountains. The whole world is the incarnation of his Father's thought of love, and he himself he believes to be the object of his Father's unceasing care, and so he joyfully passes along his way the happy possessor of time and eternity.

Thy loving-kindness is great unto the heavens, and Thy truth unto the skies. Be Thou exalted, O God, above the heavens; let Thy glory be above all the earth. Amen. Ps. 57: 10, 11.

Even as the Father hath loved me, I also have loved you; abide ye in my love. John 15: 9.

The ills we see,
The mysteries of sorrow deep and long.
The enigmas of permitted wrong
Have all one key:
This sad strange world is but our Father's school;
All chance and change His love shall grandly overrule.
My cloud of battle dust may dim,
His veil of splendor curtain Him;
And in the midnight of my fear,
I may not feel Him standing near;
But, as I lift mine eyes above,
His banner over me was love.

—Unknown Author.

BY the breadth of God's love we may understand its reach to all ages and all classes of sinners; its breadth is a girdle that surrounds the globe. By its length we may understand its continuance from everlasting to everlasting; its vast reach from the eternal purpose in the mind of God to the eternal blessedness in the experience of the true believer. By its depth we may understand its stooping to the lowest condition in our fallen race; to the deepest depravity of the most sinful soul. By its height we may understand the lofty altitude to which it raises men in their completed redemption; the infinite dignity which shall be theirs as sons of God and occupants of his throne. We may know something of that which passeth all knowledge, and may apprehend something of that mystery of redemption which is the outcome of God's infinite love.

I love Jehovah because he hath heard my voice and my supplication. Jehovah I beseech Thee, deliver my soul. Amen. Ps. 116: 1, 4.

Jehovah . . . is a stronghold of salvation to His anointed.
He knoweth them that take refuge in Him. Nahum 1: 7.

Come unto Me thou child distressed,
Come find a refuge on My breast,
Lay down thy burden and be blest.

Be not afraid, 'tis I that stand
In every danger, near at hand,
The winds are still at my command.

A little while wait patiently
A little while, and thou shalt be
With thy beloved, and with Me.

—*Rev. Henry J. Van Dyke.*

THE word translated refuge, conveys much instruction to every careful reader. When we look down into the heart of the word, we see that it really means that God is our house, our habitation, or as it has been rendered, our "mansion house." Every true believer has his home in God, and his soul was houseless and homeless until it found rest in God. God is the heart's comfort and the spirit's hiding place. Atheism makes the heart an orphan in God's great universe. Atheism robs us of our God, of our help, of our home, and of our hope. It is man's highest honor and greatest glory that nothing short of the eternal God can satisfy the longings of the soul. Things can satisfy the wants of beasts that perish, but things can never fill the aching void in human hearts. A living man needs a living God.

Jehovah . . . is a stronghold of salvation to His anointed.
Ps. 28: 8. Save me, O God, for the waters are come in unto
my soul. I sink in deep mire, where there is no standing;
I am come into deep waters, where the floods overflow me.
Amen. Ps. 69: 1, 2.

Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than Sheol; what canst thou know? Job. 11: 7, 8.

The great Idea baffles wit,
Language falters under it,
It leaves the learned in the lurch
Not art, nor power nor toil can find
The measure of the Eternal Mind,
Nor hymn nor prayer nor church.

—*Johann Wolfgang von Goethe.*

THERE must be obscure and mysterious elements in any revelation which the great God may make to finite men. Whenever and wherever the infinite comes into contact with the finite insoluble problems necessarily emerge. This result is due to the limitations of human attainments and possibilities. The great thoughts of the Almighty cannot be crowded into our finite understanding. The spirituality of religious things makes it impossible for men, so largely under the influence of sensuous thoughts and material conditions, fully to understand lofty truths. Many of the truths are not reducible to human formulæ. We can apprehend God, but we cannot fully comprehend God. We can only begin to understand God when we let Him take possession of our hearts.

Great is Jehovah, and greatly to be praised: and His greatness is unsearchable. I will declare Thy greatness. Amen. Ps. 145: 3, 6.

And Elisha prayed, and said, Jehovah, I pray Thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. II Kings 6: 17.

The spirit-world around this world of sense
 Floats like an atmosphere, and everywhere
 Wafts through these earthly mists and vapors dense
 A vital breath of more ethereal air.

—*Henry Wadsworth Longfellow.*

HERE are heavenly sympathizers with us in all our trials and triumphs. Heaven is nearer earth than we sometimes suppose. Earth is not a small island in God's universe cut off from all communication with the main land. The spirits of just men made perfect are in some sense cognizant of and interested in our struggles; most of all Christ himself is our great example and helper. These heavenly witnesses, like the spectators in the amphitheaters, are represented as being above and around us. From the heights of heavenly bliss they look on with sympathy and affection. Among these witnesses are perhaps the dearest friends we have ever known. Yonder on some heavenly height is perhaps the pastor of our youth, who led us to Christ. Perhaps there is the father who prayed for our conversion or the mother at whose knee we knelt in childhood's holy hours and under whose sweet exhortations we yielded our hearts to Jesus Christ.

Deliver us from the evil one. Matt. 6: 13. The chariots of God are twenty thousand, even thousands upon thousands; the Lord is among them, as in Sinai, in the sanctuary. Amen. Ps. 68: 17.

Well is it with the man that dealeth graciously. Ps. 112: 5.

Men He loved
As men; and to the mean and the obscure,
And all the homely, in their homely works,
Transferred a courtesy which had no air
Of condescension.

—*William Wordsworth.*

He bore without abuse
The grand old name of gentleman,
Through all the tract of years,
Wearing the white flower of a blameless life.

—*Alfred Tennyson.*

TRUE religion never sours, but always sweetens the temper; never makes the nature irritable, but always gentle and gracious. True religion is the school of true politeness. The Golden Rule as given by our Lord, is the fundamental law of true etiquette. Politeness can be learned in the school of Christ better than in that of any Chesterfield. Hare has said that a Christian is God Almighty's gentleman, and we may add that in a very real sense, Christ was the first gentleman of the world. The spirit of Christ in the heart makes men considerate of their fellow men. Piety and politeness are closely related. Christ in the heart produces gentleness in the life. The gentleness of Jesus gave Him irresistible power. Courtesy is an important element in Christianity.

Let the lying lips be dumb, which speak against the righteous insolently, with pride and contempt. In the covert of Thy presence wilt Thou hide them from the plottings of man: Thou wilt keep them secretly in a pavilion from the strife of tongues. Amen. Ps. 31: 18, 20.

I will be His Father, and He shall be My Son. II Sam.
7: 14.

Thou, Lord, alone art all Thy children need,
And there is none beside,
From Thee the streams of blessedness proceed,
In Thee the blest abide,
Fountain of life and all abounding grace,
Our source, our centre and our dwelling place.

—*Jeanne Marie Bouvier de la Mothe Guyon.*

TRUE humility will not insist upon calling ourselves slaves when God calls us sons. True humility takes the place which God offers, the honors which God bestows. It is the privilege of Christian men to know that they belong to God. It is unfortunate that many persons suppose that they manifest a commendable humility when they express doubt as to their acceptance of Christ and their possession of Christian faith. The hesitancy regarding this knowledge may sometimes be due to personal peculiarities. There are those who are timid, hesitant and unassertive in all their relations in life. Christianity does not destroy individuality. Divine grace alone did not make David a poet, nor Paul a logician. Divine grace sanctified the poetic genius of the one and the logical acumen of the other. We often misunderstand what is true Christian humility; we often mistake a want of faith for humility. Humble faith takes the place God assigns.

Thou art our Father, though Abraham knoweth us not,
and Israel doth not acknowledge us; Thou, O Jehovah, art
our Father: our Redeemer from everlasting is Thy name.
Amen. Is. 63: 16.

And God said, Let us make man in Our image, after Our likeness. Gen. 1: 26.

Within a cavern of man's trackless spirit,
Is framed an image, so intensely fair,
That the adventurous thoughts that wander near it,
Worship, and as they kneel, tremble and wear
The splendor of its presence, and the light
Penetrates their dreamlike frame,
Till they become charged with the strength of flame.

—*Percy Bysshe Shelley.*

MAN is made a little lower than the angels; he is God-like in his original nature. Perhaps there are few words more wonderful than these, "Let us make man in our image." Who are the persons to be understood by the word "Us"? Is there not a hint here of the Trinity? Man has not come from the Father alone; man has not come from the Son alone. Man is not the offspring of any one member of the God-head. Man sprang out of the very heart of the triune God. But man has not come from the Father and Son alone; he has come from God the Spirit as well. Here I am lost in mystery. We are overwhelmed at the intricate problems suggested by the Trinity, and man like his Creator, is also a Trinity, having body, soul and spirit. We have a capacity for God. Be a man, be a woman, and not a thing. Be allied to angels and to God, and not to creeping things and Satan.

Thy hands have framed and fashioned me together round about: Thou hast clothed me with skin and flesh, and knit me together with bones and sinews. Thou hast granted me life and loving-kindness; and Thy visitation hath preserved my spirit. Amen. Job 10: 8, 11, 12.

Rest in Jehovah, and wait patiently for Him. Ps. 37: 7.

Wait in majestic peace
The hour of heaven. Generously trust
Thy fortune's net to the beneficent hand
That until now has put His world in fee
To thee. He watches o'er thee still. His love
Broods over thee, and as God lives in heaven,
However long thou walkest solitary,
The hour of heaven shall come.

—*Ralph Waldo Emerson.*

IT is evermore true that the time of greatest trial gives the opportunity for the exercise of the sweetest trust. Abraham would never have known the blessedness of receiving Isaac as one raised from the dead had he not trusted God with unquestioning faith. Not until the summit of the mountain is reached can we behold the grandest display of God's glory. Were there no trials in life there would be no need of faith, and we would never catch those wonderful glimpses of the love and goodness of God, that we see now as a glory, shining between the rifted clouds of our tribulations. Are you willing to trust all to God? So give him all your life as seemeth best to him, and you will know by a blessed experience that he who withholds nothing from God will have nothing withheld from him by his heavenly Father. May he say to you "All things are yours"!

I wait for Jehovah, my soul doth wait, and in His word do I hope. Ps. 130: 5. Yea, none that wait for thee shall be put to shame; they shall be put to shame that deal treacherously without cause. Amen. Ps. 25: 3.

Get thee behind me, Satan. Matt. 16: 23.

Let not the Tempter tempt us, Lord, beyond our strength to bear,
Though in the desert of our woe he wildly shrieks despair.

And oh, when pleasure, pomp and power, around our vision swim,
And through the soft enchanting mist he bids us worship him,
Assist us from the revelling sense the sorcerer's spell to break
And tread the Arch-Apostate down, Redeemer for Thy sake.

—*Rev. William Croswell.*

SATAN may indeed tempt, sift, buffet, and grieve a true Christian, but he cannot finally overcome or destroy him. Blessed be Christ, he overcame sin both for himself and us! The believer is yet to bruise Satan under his heel. There are some Christians who live constantly on the mountain tops of faith and in the unclouded sunshine of God's presence. They turn against Satan the shield of faith so that he cannot wound them with his darts. They can say as did Christ, "Get thee behind me, Satan." Blessed be the Lord Jesus, who said to his chosen people, "I gave unto them eternal life, neither shall any pluck them out of thy hand." Jesus says no one, man or devil, or any creature whatever should be able to pluck his children out of his hand. Satan is strong, but the Almighty One is stronger; and, sheltered by him, his own are absolutely and eternally safe from the evil One and from all evil.

Incline not my heart to any evil thing, to practise deeds of wickedness with men that work iniquity. Amen. Ps. 141: 3, 4.

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil. I Cor. 13: 4, 5.

Search thy own heart, what paineth there
 In others, in thyself may be;
 All dust is frail, all flesh is weak,
 Be thou the true man thou dost seek.

—*John Greenleaf Whittier.*

CHURCH members who are evermore taking offense are a great trial to themselves and to their brethren. Their readiness to notice supposed slights is a confession of conscious weakness. The man whose reputation and character are assured does not stop in his work to imagine that he is slighted. Those who are always looking for slights will be sure to find that for which they look. The man who moves on in the performance of his duty with high aims and holy motives is not likely to take offense. There are men who make long strides to-day in the right direction, and to-morrow, by unfortunate words or acts, take it all back, and are no further on in the Christian race than they were before the long strides were taken. The man who will strike ten to-day for Christ and to-morrow strike ten against him, cannot, of course, make progress in divine things. But he who always strikes even five for Christ, will be an honor to his Master, and a blessing to the world.

Hold not Thy peace, O God of my praise; for the mouth of the wicked and the mouth of deceit have they opened against me: for my love they are my adversaries: but I give myself unto prayer. Amen. Ps. 109: 1, 2, 4.

For now we see in a mirror, darkly; but then face to face; now I know in part; but then shall I know fully even as also I was fully known. I Cor. 13: 12.

Sometime when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

—*May Riley Smith.*

THE believer's final victory and glory are the result of a long and careful preparation on the part of God, and secondarily, on his own part. The man of God is only in his twilight here; he is preparing for the realms of everlasting light and day. Now he is walking in earth's shadows; but the time will come when he will enter into the full life and glory of heavenly brightness and felicity. Then there will be perfect light on all the mysterious providences of God which come to us in our earthly pilgrimage. The purposes of God, as unfolded in these providences, we cannot now fully understand; they are to us as if printed in characters that are upside down, but when we reach the other world and look back, our view point will have so completely changed that we can read them all with ease.

How precious is Thy loving-kindness, O God, and the children of men take refuge under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house, and Thou wilt make them drink of the river of Thy pleasures. Amen. Ps. 36: 7, 8.

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make Our abode with him. John 14: 23.

Bless and sanctify my soul with blessing from above;
That it may be Thy holy dwelling place, the home of Thine eternal
glory,
And that nothing may be found within the temple of Thy con-
descension
Offending Thy majestic gaze.

—*Thomas à Kempis.*

WE know that Solomon's temple was not complete until God honored it by his august presence. The church and each believer is to be a holy temple in the Lord. Each Christian is to be a habitation of God through the Spirit. Before man sinned he was God's temple; but when that temple was defiled with sin it was no longer a fit dwelling place for Deity. Christ came to restore it to its pristine purity and to make it again a habitation for God. God will dwell by faith in the hearts of his children. This is a wonderful truth, beyond the comprehension even of Christians. Christ is the most desirable of all guests. Where his law of love dwells in human hearts there he is himself in all the sweetness of his nature and in all the blessedness of his divine presence.

Jehovah is in His holy temple; let all the earth keep silence before Him. Hab. 2: 20. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Amen. Ps. 51: 11.

Let him that stole, steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need. Eph. 4: 28.

Well I know thy toil and trouble. Often fainting, weary, worn
I have lived the life of labor, heavy burdens I have borne.
Born within a lowly stable where the cattle round Me stood,
Trained a carpenter in Nazareth I have toiled and found it good.
Nevermore thou needst seek Me, I am with thee everywhere,
Raise the stone and thou shalt find Me, cleave the wood and I am
there.

—*Rev. Henry J. Van Dyke.*

GOD has no place, at least no good place, in his kingdom here or hereafter for a lazy man. Here all God's servants do what their hands find to do with their might; there the redeemed are before the throne of God and serve him day and night in his temple. It is just as much a duty to be hard working and industrious as it is to read the Bible and to pray. Labor existed in Eden before the fall; we know that Adam kept and dressed the garden even in his innocence. It was a mercy to Adam that after his fall he was still obliged to work; and labor is now, not so much God's curse as it is his blessing. A true Christian is to be more attentive to his duties than the mere worldling. He is to be inspired with a lofty and sanctified ambition; he is not to let any one pass him on the line of honest endeavor.

O Lord, I beseech Thee, let now Thine ear be attentive to the prayer of Thy servant, and prosper, I pray Thee, Thy servant this day. Amen. Neh. 1: 11.

There was the true light, even the light which lighteth every man, coming into the world. John 1: 9.

Thou who art Light, shine on each soul:
Thou who art Truth, each mind control,
Open our eyes and make us see
The path, which leads to heaven and Thee.

—*John Hay.*

THE light of Christ in the gospel is bright, but not dazzling; it is warm, but not scorching. The incarnation of Christ enables us to look without blindness upon his person. We could not gaze upon the unclouded glories of the Son of God. He dwells in light to which no man can approach; in His presence even the angels veil their faces. His incarnation for a time drew a cloud across the face of the sun; he laid aside his glory in consenting to become the child of the manger. This temporary concealment of his glory was a part of his voluntary humiliation. In marvellous condescension he became a babe honoring the cradle, a boy glorifying boyhood, and a man exalting manhood to the divine standard; and now we may gaze with mingled love and admiration upon the lineaments of divinity, softened as they are seen in the mirror of humanity. O Come into that mellowed light to-day! Make Jesus the object of your loving contemplation, and his glory shall shine in your face.

Out of Zion the perfection of beauty, God hath shined forth. Ps. 50: 2. We saw His star in the east and are come to worship Him. Matt. 2: 2. Lo, this is our God; we have waited for Him, and He will save us, we will be glad and rejoice in His salvation. Amen. Is. 25: 9.

He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. Matt. 10: 37.

Let us be patient, God has taken from us
The earthly treasures upon which we leaned,
That from the fleeting things that lie around us,
Our clinging hearts should be forever weaned.

—*Helen L. Parmlee.*

H MAN may put his wife and his children on the throne of his heart and give them the love and devotion due to God alone. We cannot love our families too much if we love them as God's gift, and look past the gift to the great Giver. But if God is dethroned, and any creature is enthroned in his place, we need not be surprised that our homes are shaken and our idols broken. From your arms and hearts God may take those you love the most, if you give them the love that belongs to him alone. In so doing, God will be rendering the greatest possible service to you as his child. Let us be sure God is conferring the richest blessing possible upon us in giving us needed discipline. Men slumber on the edge of a precipice; he is their true friend who awakens them before their destruction is complete. So God in withholding and withdrawing what seems to us our good, is only showing himself our Heavenly Friend and Benefactor.

I know, O Jehovah, that Thy judgments are righteous, and that in faithfulness Thou hast afflicted me. Let, I pray Thee, Thy loving-kindness be for my comfort, according to Thy word unto Thy servant. Let Thy tender mercies come unto me. Amen. Ps. 119: 75, 76, 77.

Neither for these only do I pray, but for them also that believe on Me through their word. John 17: 20.

Father, I bring this worthless child to Thee
To claim Thy pardon once yet once again.

Sin hath destroyed him, sin hath died in me,
Satan hath bound him, Satan is my slave;
Death hath desired him, I have conquered death,
Father hear him now, not him but me,
I would not have him lost for all the worlds
Which Thou hast long created for my glory.

—*E. Birrell.*

OH how comfortable it is for us to know that Christ makes supplication for us! Christ's prayers are a strong wall about his people. In Christ's wonderful intercessory prayer he prayed not only for the disciples who had witnessed his temptation, but for all who should believe on him through their word, and this petition thus includes all true believers to-day. Christ said to Peter, "I have prayed for thee." This personal and discriminating principle in Christ's prayer and sympathy is tender and beautiful in his relations to his tempted and suffering ones. He comes into close personal relations with each of us. You think your circumstances and relations in life are peculiar, that no one was ever so tried as you are, that no cross was ever so heavy as yours. Christ comes to you and says, "I know it all, I understand your case perfectly, and I have prayed for thee that thy faith fail not."

I pray for them; I pray not for the world, but for those whom Thou hast given me; for they are Thine: and all things that are mine are Thine, and Thine are mine, and I am glorified in them. Amen. John 17: 9.

But He, taking her by the hand, called saying, Maiden, arise. Luke 8: 54.

And Him evermore I behold
Walking in Galilee,
Through the cornfields waving gold,
In hamlet, in wood, and in wold
By the shores of the beautiful sea,
He toucheth the sightless eyes;
Before Him the demons flee,
To the dead He sayeth—"Arise,"
To the living, "Follow Me."
And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be.

—Henry Wadsworth Longfellow.

IT is beautiful to see how Christ came into contact with individuals all through his ministry. For each bruised heart he has a special balm; for every burdened life he has special strength; to every tempted soul he gives peculiar deliverance. When Jesus prayed for Peter, was it because Peter was so sweet and beautiful in his character. Was it because Peter was equable in his disposition, loving in his nature, charitable in his judgments? Far from it. Peter was often boastful, egotistical, dogmatic, and uncharitable. Was not the prayer chiefly because of his weakness, because of his inconstancy, because of his liability to fall? Was not his very weakness a plea to the heart of the patient heavenly Friend? The weaker we are the more we need the prayers of Jesus. And it is for his wandering and tempted ones that he especially prays the Father.

Thou art nigh, O Jehovah, and all Thy commandments are truth. Amen. Ps. 119: 151.

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me. Rev. 3: 20.

O Voice Divine, which I have sometimes heard
 Cleaving through darkness and the troubled night,
 Ring in my ears, break with Thy trenchant might
 The slumber of my soul. Speak Thy great word!
 Not bread, not bread I ask, but to be stirred
 With that supremest sound which heard aright
 Means consciousness, security, and sight—
 A present heaven, not a hope deferred.

—*Caroline Hazard.*

GOD will not violate the laws which he himself has established. He might break down man's resistance to him by displays of his power, but that is not his method. He stands at the door of the heart and knocks. He knocks at the door of faith, and hope, and love, and reason. With one blow he might shatter the door and destroy the whole structure. He will not strike that blow. He respects the laws of being which he himself has ordained. He is the sovereign and we know it. He will not encroach upon our divinely-given freedom. Involuntary obedience is not obedience. The bolts to the heart's door are on the inside. You must recognize the divine drawing and rise and pull back the bolt. It is man's glory that he is so endowed. But this is a sublime and solemn inheritance. If we yield to God, a glorious future is assured; if we refuse to yield, this glorious freedom becomes our shame, and our eternal destruction.

Thou that dwellest in the gardens, the companions hearken for Thy voice, cause me to hear it. Amen. Song of Solomon 8: 13.

And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 36, 37.

Nay, they do bear a blessing and a power
Great words and true, that bridge from soul to soul
The awful cloud depths that between us roll.

—*Edward Rowland Sill.*

WORDS are important because they reveal character, and because of their influence on others. The only sin declared to be unpardonable, is a sin of speech; this is a remarkable fact. Speech is one of the grandest characteristics of human beings; it is one of the divinest endowments for good or evil. Words are verbal ethics. Just as our words reveal character, so Jesus Christ as the holy Logos, the divine Word, revealed the eternal God. God's thought of love was incarnated, enfleshed, translated in the person of Jesus Christ. When our words are sweet, pure, clean, we are the more like our divine Lord. Out of the abundance of the heart the lips speak. This Scripture does not condemn pleasantries; but we must see to it that our pleasantries are free from falsehood and malice, and are innocent and helpful.



Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Jehovah, my Rock and my Redeemer. Amen. Ps. 19: 14.

For we are His workmanship. Eph. 2: 10.

Thou wilt not leave him in the dust:
Thou madest man, he knows not why,
He thinks he was not made to die,
And Thou hast made him, Thou art just.

—*Alfred Tennyson.*

HERE is an ascending scale of being by which God displays his glory. Living beings reveal it more fully than inanimate objects. The cattle, the fowl, and the creeping things all in their measure make known God in his creative power and his providential wisdom. But when we come to responsible, intelligent, and immortal men we rise to a much higher stage. Man is the crowning glory of God's creative wisdom; he stands king on the pedestal of creative power and of infinite wisdom. To him all beings below him may well look up with wondering admiration. He stands above them as made in the image of his God, and as a possible heir of God and a joint heir with Jesus Christ. The more man is developed on all sides of his nature the more of God's glory it is possible for him to display. In man as redeemed by Jesus Christ, as cleansed in his precious blood, we have God's divinest manifestation of himself.

What is man that thou are mindful of him? Thou hast made him, but little lower than God.

Thou makest him to have dominion over the works of Thy hands; Thou hast put all things under his feet. Amen.
Ps. 8: 4, 5, 6.

Be of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or through vain glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Phil. 2: 2, 4.

Ah! when shall all men's good
Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea.

—*Alfred Tennyson.*

THE Bible teaches us that we are not needlessly to injure any man in property, in reputation, or in character. It shows us we are to have a due regard to the welfare of his body, the development of his mind, and the salvation of his soul. We may, at times, be obliged, because of our regard for our fellowman, to speak to him severely because truthfully, regarding his course of conduct; but even the utmost plainness of speech may be softened by the spirit of love which prompts the utterance. Never did preacher speak so plainly as our blessed and loving Lord; never did such terrible "woes" come from human lips, as were those he uttered; but he baptized his most terrible denunciations in tears of tenderest affection. We have no right to live only a negatively good life. Our entire influence ought to be on the side of open obedience, and of positive and continuous devotion to truth and God.

Hide me from the secret counsel of evil doers, from the tumult of the workers of iniquity. Amen. Ps. 64: 2.

To him that ordereth his way aright will I show the salvation of God. Amen. Ps. 50: 23.

Lose thy will in God's great will,
 By and by He will upraise thee,
 In His own good time and season,
 When 'tis meet that thou shouldst go,
 And will show thee fullest reason
 Why He kept thee here below.
 Wings of doves shall not be given;
 But to lift thee up to heaven,
 Thou shalt have entire dominion
 O'er the eagles soaring pinion,
 Thou shalt mount to God's own eyrie,
 And become a crownéd saint,
 Thou shalt run and not be weary,
 Walk, and never faint.

—*Prof. George Wilson.*

H MAN must be inside the circle of Christian influence to know its power. The Christian faith is a splendid cathedral, and light from the face of God streams through its divinely pictured windows. He who stands without in daytime sees no splendor nor glory. Only He who is within discovers the matchless beauty and indescribable splendors of the heavenly light streaming through the glorious windows. So only he who does the will of God as our Lord has taught us can know whether the doctrine is of God. The arguments of the ignorant and irreligious are worthless because they have never had true religion. They are speaking of what, in the deepest sense, they know nothing. Only those who do the will of God can know the mind of God.

Let integrity and uprightness preserve me, for I wait for Thee. Amen. Ps. 25: 21.

And when the vessel that He made of the clay was marred in the hand of the potter, He made it again another vessel, as seemed good to the potter to make it. Jer. 18: 4.

O God of love, give us calm pitying eyes
 And sweetest patience, let us also see
 The glory and the grace that underlies
 Each shapeless mass that waits a touch from Thee.

We only feel the pain His chastenings give,
 The sharp incisions only can we see,
 And He alone by whom we move and live,
 He sees the hidden glory that shall be.

—*Unknown Author.*

GOD will not throw your marred life away if you bring it to him to be mended. You may have failed to realize your noblest possibilities and your highest ideals. You may have added failure to failure in your struggles toward noble attainment, nevertheless you may bring your marred life to God as it is to be restored. He is waiting to be gracious; he desires to give you another chance, and even the broken and marred life, by God's grace, may be made over for blessed service here, and for celestial glory hereafter. All along the pages of church history, there shines with undimmed splendor the names of men divinely restored to good and God, from the ways of sin and Satan. Take courage then if your life has been broken, bring it to the divine Healer and he will restore it.

Remember I beseech Thee that Thou hast fashioned me as clay, and wilt Thou bring me into dust again? Job. 10: 9. My strength faileth because of mine iniquity. I am like a broken vessel—nevertheless Thou heardest the voice of my supplications, when I cried unto Thee. Amen. Ps. 31: 10, 12, 22.

And all that sat in the council, saw His face as it had been the face of an angel. Acts 6: 15.

Why dwell within a vale,
Shrouded in clouds of doubts, and sins and fears,
When thou canst mount on wings of faith to heights
Where the bright sunshine of God's love appears?
.

Leave then the valley, where is sad unrest,
And up the mountain-top of peace ascend,
Forever gaze with rapture in thy soul
Upon the glory of the heavenly Friend.

And like the face of Moses when he met
Jehovah, in the glorious mount of God,
Let thy life glow an incandescent flame,
Reflected radiance from thy shining Lord.

—Sarah Conger Robinson.

WE must associate on the most intimate terms with Jesus Christ if the reflection of his face is to be seen in ours. We are told that the nearer the moon comes in conjunction with the sun the brighter is her light toward the heavens and the earth. It is certain that the nearer we come to Jesus Christ, the Sun of Righteousness, the more shall his light shine upon our faces, and the more shall we shine in that light among men. We must not permit the world to come between us and our glorious Sun. If the photographer did not take off the curtain from his instrument, no image could be produced, though one should sit long before it. We must live in the presence of Christ with no veil of worldliness between his face and ours, if we are to gain his image; then men shall have the knowledge of us that we have been with Jesus.

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest above the cherubim, shine forth. Turn us again, O God, and cause Thy face to shine, and we shall be saved. Amen. Ps. 80: 1, 3.

Jehovah hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God. Is. 52: 10.

Whenever man oppresses man
Beneath Thy liberal sun,
Oh Lord, be there, Thine arm make bare,
Thy righteous will be done.

—*John Hay.*

Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where the grapes of wrath are
stored,
He hath loosed the fateful lightning of His terrible, swift sword.
His truth is marching on.

—*Julia Ward Howe.*

GOD is neither on a journey, nor asleep. Many men act to-day as if God were dead. Let all the nations know that he is seated in sublime majesty on his august throne. It is to-day as it ever was in the history of the race that the people who will not obey God shall be cut off from being a nation, and that the highest glory of any people is to obey God and to win the fruits of righteous action within its own domain and in relation to all the other nations of the earth. The Lord God sits and reigns above all the thrones and kingdoms of this earth. Justice and judgment are the habitation of his throne; and it is equally true that mercy and truth shall ever go before his face. Blessed is the nation whose God is the Lord!

O Jehovah, be gracious unto us; we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble. Amen. Is. 33: 2.

Without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him. Hebrews 11: 6.

Like the bird be thou
That for a moment rests
Upon the topmost bough;
He feels the branch to bend,
And yet as sweetly sings
Knowing that he has wings.

—*Victor Hugo.*

WITHOUT an active faith, one which enables us to walk with God, and to become like God, it is impossible for us to please him. We can readily understand that it is impossible to please God, except as we manifest utter confidence in his promises, his wisdom and his love. We certainly must believe that he is before we can render him any form of service, for if we deny his existence, necessarily all relations to him at once cease. If a man will not believe the word of the living God, how can he please God? You cannot insult a man more than to express doubt as to his word. Is not the same thing true of God? And yet men constantly doubt his word, refuse to listen to his warnings, recklessly reject his tender invitations, and despise his sacred promises.

Blessed be Jehovah, my rock, my lovingkindness, and my high tower, and my deliverer; my shield, and He in whom I take refuge. Ps. 144: 1, 2. Our fathers trusted in Thee; they trusted and Thou didst deliver them. They cried unto Thee and were delivered; they trusted in Thee and were not put to shame. Ps. 22: 4, 5. Lord, increase our faith. Amen. Luke 17: 5.

And be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you. Eph. 4: 32.

The quality of mercy is not strained;
 It droppeth as the gentle dew from heaven
 Upon the earth beneath. It is twice blessed;
 It blesseth him that gives, and him that takes.
 'Tis mightiest in the mighty: it becomes
 The thronéd monarch better than his crown.

It is an attribute of God Himself.

—*William Shakespeare.*

LONGSUFFERING is the patient bearing of the reproaches received for Christ's sake. It is also a manifestation of patience with the frailties of others. It is the spirit which leads us to forgive the wrongs of others, because God for Christ's sake hath forgiven us. He who can bear false charges, upheld by the consciousness of noble motives and exalted aims, is superior to the bitterness of such charges. He is a king among men; he can be calm as a June morning, however much others storm against him and at him. Let us rather suffer wrong than do wrong; let us rather hope all things and believe all things than be guilty of uncharitableness of thought, or unkindness of action. Let us bear with whatever is trying, and mean, and wrong, for even Christ, when he was reviled, reviled not again.

Forgive us our debts, as we also have forgiven our debtors. Matt. 6: 12. Thou, O Lord, art a God merciful and gracious, slow to anger and abundant in loving-kindness and truth. Amen. Ps. 86: 15.

We know that we have passed out of death into life, because we love the brethren. I John 3: 14.

Have love, not love alone for one,
But man as man thy brother call,
And scatter like the circling sun
Thy charities on all.

—*Johann Christopher Von Schiller.*

MEN of the world love and seek their own; so Christians should love and seek the things of the new life and love. A man who is born of God must also love those who have been born of God. We may not love all equally. Christ did not. He loved Peter, James and John with a special affection; he loved Martha and Mary and Lazarus with a peculiar tenderness. We also shall have our preferences, but no true believer can hate his brother. We must, of course, understand that the love here spoken of is the love toward God, and love to men of which God is the author. Differences in social conditions, in intellectual attainments, and in spiritual acquirements will exist among true Christians; but they should love one another notwithstanding these differences. From the life of Jesus, John learned this truth, and years after he learned the lesson, he became the apostle of love.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Amen. Eph. 6: 23.

These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. John 15: 11.

Joy is a duty, so with golden lore
The Hebrew Rabbis taught in days of yore,
And happy human hearts heard in their speech
Almost the highest wisdom man can reach.

But one bright peak still rises far above,
And there the Master stands whose name is love,
Saying to those whom many tasks employ:
"Life is divine when duty is a joy."

—*Rev. Henry J. Van Dyke.*

THE joy given by Christ to his people is not dependent on external conditions. It springs from internal possessions. Joy, therefore, is a much greater possession than mere happiness. Happiness comes or goes, according to the frowns or smiles of external fortune. But joy remains because it has its origin within, rather than without, and because it springs up from deep and inexhaustible sources within the soul itself. All without may be dark as deepest midnight, but all within may be bright as clearest noonday; without may be only the world's harsh discords, but within there may be celestial harmonies. This joy was the blessed gift of Christ to his followers before his crucifixion and after his resurrection; it was also his parting legacy as he went back to take his place on his Father's throne. This is the blessed peace which the world can neither give nor take away.

Jehovah is my strength and my shield; my heart hath trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him. Amen. Ps. 28: 7.

Walk in love, even as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God. Eph. 5: 2.

I bore with thee, long weary days and nights,
Through many pangs of heart, through many fears,
I bore with thee thy hardness, coldness, slights
For three and thirty years.

Who else had dared for thee what I have dared?
I plunged the depths, most deep, from bliss above
I, not My flesh, I, not My spirit spared,
Give thou Me, love for love.

—*Christina Georgiana Rossetti.*

IT was love that made the Son of God plunge downward from the bosom of the Father to be the world's Redeemer. It was love that made him the child of the manger, the man of sorrows, the crucified Son of man. This love is part of the science of salvation, the science of heaven, the science of the infinite God. It is unique love. There is nothing like it in all the universe of God. Like God himself, his love is without end, without measure, and without limit. Was love ever like thine, thou Christ of God? What pain and woe that love brought to thy pure heart, but it failed not! Like thine own self it changes not, but it is the same yesterday, to-day, and forever. Oh! Blessed One, let that love enfold our being, let it transform our lives, let it make us into thine own image!

Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back. The living, the living he shall praise Thee as I do this day. Amen. Is. 38: 17, 19.

We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. I John 3: 2.

For though from out our bourn of time and place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

—*Alfred, Lord Tennyson.*

WE are to be like Christ, because we shall see him as he is; and it is also true that we shall see him as he is because we shall be like him. These two truths cannot be separated. This glory would then include the whole sweep of his eternal perfections and character. We shall see his creative glory, his providential glory, and most of all, his redeeming glory. This latter is the grandest thought of heaven. To see this glory, angels had a strong desire. We already know something of its mystery and majesty; already some drops of the divine love have come into our hearts, but in heaven we shall bathe in an ocean of love. There we shall know something of the preciousness of the blood that has cleansed us; there we shall know the excellence of the righteousness whose robes we wear; there we shall get a glimpse of the breadth, height, and depth of that love which passeth knowledge. May that beatific vision be ours!

One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple. Amen. Ps. 27: 4.

Be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. Rom. 12: 2.

So glows Thy love within this frame;
 That touched with keenest fire
 My whole soul kindles in the flame
 Of one intense desire,
 To be in Thee, and Thou in me,
 And e'en while yet on earth to be
 Still pressing closer, nigher.

—*Lyra Germanica.*

WHAT is the ultimate outcome of all true religion? Is it not the restoration of the divine likeness in the human soul? Is not true godliness true godlikeness? In Jesus Christ God gave us the incarnation of himself. Christ's first miracle was symbolic and prophetic of his entire earthly life. In that miracle he turned the water of life into the wine of heaven. His earthly mission was to transform, to transmute, to celestialize, to divinize all things earthly. All his miracles were corrective of the effect of sin and restorative of the condition of holiness. Rightly considered disease, sin, and death are abnormal. In Christ's miracles of power and grace he restores the normality of which sin robs the children of men. In one sense his miracles were most natural when they were most supernatural; supernatural power is now necessary to restore what ought to be the natural condition of all human souls.

We give thanks to God the Father of our Lord Jesus Christ, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of His love. Amen. Col. 1: 3, 12, 13.

Godliness is profitable for all things, having promise of the life which now is, and of that which is to come. I Tim. 4: 8.

The eyes that look straight toward God and heaven,
Nor turn from the path of duty,
Are the eyes that see in this changeful world
The sights of the truest beauty.

He who is bound by the yoke of love
And regains his freedom never,
Has his perfect liberty here on earth
And he shall be free forever.

—*Marianne Farmingham.*

WE err greatly in referring all our blessings to our future life. The men and women who believe in Jesus Christ become at once the possessors of inestimable possessions. If a man does not permit heaven to enter into him in this life; he will never enter into heaven in the life that is to come. We enter into fellowship with Jesus Christ and he with us; here and now the heavenly life begins which here and hereafter is to be enlarged and ennobled. The word of God everywhere emphasizes the fact that true believers already have eternal life. Jesus repeats this thought in a variety of forms of expression. Here and now we are the Sons of God; here and now we are the heirs of glory; here and now we have entered upon the heavenly life.

Salvation is far from the wicked; for they seek not Thy statutes. Great are Thy tender mercies, O Jehovah; quicken me according to Thine ordinances. Amen. Ps. 119: 155, 156.

One Lord Jesus Christ, through whom are all things, and we through Him. I Cor. 8: 6.

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right hand, Christ at my left.

Christ in the heart of every man who thinks of me,
Christ in the mouth of every one who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

—*St. Patrick.*

SOMEHOW we have largely lost our conception of Christ's central place in our world. We have somehow relegated Jesus to remote ages and distant countries. We are willing to believe that God was in the world in the days of Moses and David, of Solomon and Isaiah, of Hosea and Malachi, perhaps also in the days of the Apostles, and some would admit that God was actively present in the days of Wesley and Whitefield. But somehow many of us have come to the conclusion that God has retired from the world. Do not believe it. God is not dead; God is not dethroned. The pierced palm of Jesus Christ is on the helm of this universe. God was never more really in the world than he is to-day. Jesus Christ was never more truly the center of the events of history than he is to-day.

Grace and peace be multiplied in the knowledge of God and of Jesus our Lord. II Pet. 1: 2. Thanks be to God for His unspeakable gift. Amen. II Cor. 9: 15.

And when He was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. Matt. 21: 10, 11.

Blest land of Judea thrice hallowed of song,
Where the holiest memories pilgrim-like throng,
In the shade of the palms, by the shore of Thy sea,
On the hills of Thy beauty, my heart is with Thee.

With the eye of my spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

—*John Greenleaf Whittier.*

THE unique attraction of the Holy Land lies in the fact that it was the earthly home of Jesus, that his eyes looked over its mountains and plains, and rejoiced in their beauty, that his holy feet walked over its fields, and its hills; that in its cities and villages shone that marvelous light that has enlightened the world. The presence of Jesus gives beauty and glory to Palestine. His relation to our world as its Creator, Redeemer, and Preserver gives our planet its chief dignity and charm. We do not know what honors may have been given to other worlds, but it is enough for us to know that in this world Jesus Christ was born, that here he lived, that here he died, and from it he ascended to the vacant place at the Father's side. These great truths have made the whole world vocal with Christ's name, resplendent with his glory, and prophetic of his triumph.

The heavens are Thine, the earth also is Thine, the world and the fullness thereof, Thou hast founded them: Tabor and Hermon shall rejoice in Thy name. Amen. Ps. 89: 11, 12.

God commendeth His own love toward us, in that while we were yet sinners, Christ died for us. Rom. 5: 8.

Realms shall be dissolved, and empires be no more,
And they shall bow to death who ruled from shore to shore,
And the great globe itself (so the holy writings tell),
With the rolling firmament, where the starry armies dwell
Shall melt with fervent heat, they shall all pass away,
Except the love of God, which shall live and last for aye.

—*From the Provençal. Tr. William Cullen Bryant.*

PAUL was the Apostle of logic, but he was equally the Apostle of love. He wrote, under divine inspiration, the masterpieces of logical reasoning which are found in the epistle to the Romans; but it was also he, under divine inspiration, who wrote the thirteenth chapter of first Corinthians, which has been finely called, The New Testament Psalm of love. Doubtless, the Apostle wanted to convince others from a purely intellectual point of view that Jesus was the Christ, but his heart's desire rose far above an intellectual victory; he wanted lives to be won to God through the love of Christ. He was under the influence of that gentle but mighty love. This pure and gentle desire gave his words almost irresistible power. This desire gives us similar power to-day. Love has a logic of its own; love has a brogue that can never be imitated by unloving hearts. When love takes up the pen it becomes indeed mightier than the sword.

My beloved is mine and I am His. He feedeth His flock among the lilies, until the day be cool and the shadows flee away. Song of Solomon 2: 16, 17. I will seek Him whom my soul loveth. Amen. Song of Solomon 3: 2.

And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Dan. 12: 3.

And though in this lean age forlorn,
Too many a voice will cry
That man can have no afternoon,
Not yet, of these am I.
The man remains, and whatsoe'er
He wrought of good or brave
Will mould him through the cycle year
That dawns behind the grave.

—*Alfred Tennyson.*

HERE are degrees in glory as truly as in punishment. No more certain is it that one star differeth from another star in glory, than that one man shall differ from another man in the resurrection of the dead. All who are saved are saved by the precious blood of Christ alone; but great differences will be seen among the saved. Some come in at the eleventh hour, some are plucked as brands from the burning, but there are others to whom an abundant entrance will be given; to whom the gates of glory will swing wide open. There are those who will enter with the shining train of the redeemed amid welcoming songs of saints and seraphs. All in heaven will be blessed, but the capacity for receiving blessing will differ greatly and will depend upon the spiritual development on earth.

Now unto Him that is able to guard you from stumbling, and to set you before the presence of His glory without blemish in exceeding joy, to the only God, our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now and for evermore. Amen. Jude 24: 25.

Touch not mine anointed ones, and do my prophets no harm. I Chron. 16: 22.

And wrongs of man to man but make
 The love of God more plain,
 As through the shadowy lens of even
 The eye looks farthest into heaven;
 On gleam of star and depths of blue
 The glaring sunshine never knew.

—*James Russell Lowell.*

THOSE who reproach a man because he is a servant of the most high God, blaspheme God whose servant he is. There are times when righteous wrath is not only justifiable, but its absence would be culpable. The nobler the soul and the purer the heart, the more quickly will they flash out against injustice to God or man, and against moral wrong wherever found. God always has at hand the means of punishing the guilty. He has in earth and air, in sea and sky, forces of nature which in harmony with natural law will inflict inevitable punishment upon all the violators of his law. No wicked words, no irreverent act, no unholy thoughts escape the notice of the great God of heaven and earth. He who defames the prophets of God, or offends even the little ones that believe in Jesus, strikes a blow at the majesty of heaven and gives sorrow to the heart of the loving Saviour. God's feeblest saints are dear to him as the apple of his eye.

Be merciful unto me, O God; for man would swallow me up; all the day long He fighting oppresseth me. Mine enemies would swallow me up all the day long; for they are many that fight proudly against me. Amen. Ps. 56: 1, 2.

Charge them that are rich in this present world, that they be not high-minded—that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate. I Tim. 6: 17, 18.

'Tis not the weight of jewel or silk,
Or the fondle of silk and fur,
'Tis the spirit in which the gift is rich
As the gifts of the wise men were;
And we are not told whose gift was gold,
Or whose was the gift of myrrh.

—*Edward Vance Cooke.*

HERE is a marked difference between beneficence and benevolence. We are benevolent when we are kind in thought and purpose and will; we are beneficent when our kindness of thought becomes action. We are to follow the blessed example of our Lord who went about not only to be good but to do good. It is love actually at work for God and for man; it is love feeding the hungry, clothing the naked, watching beside the sick, guiding the blind, teaching the ignorant, and helping all men in every possible way. It is love also going with the gospel message to the heathen, carrying the precious light of life to those dying in ignorance and sin. Goodness is greatness; he who is truly a good man is really a great man.

Blessed is he that considereth the poor—he shall be blessed upon the earth, and deliver not Thou him to the will of his enemies. Jehovah will support him upon the couch of languishing: thou makest all his bed in his sickness. Amen. Ps. 41: 1, 2, 3.

Neither do I condemn thee: go thy way; from henceforth sin no more. John 8: 11.

Kind hearts are here, yet would the tenderest one
Have limits to its mercy, God has none;
And man's forgiveness may be true and sweet,
But yet he stoops to give it. More complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it. Only heaven
Means crowned, not vanquished, when it says, Forgiven.

—*Adelaide Anne Proctor.*

HAVING looked to Jesus in penitence and faith let us not doubt the reality of our forgiveness. If one of our children had offended against us, had made hearty confession, and had received our full forgiveness, we certainly should not expect him to ask day by day, "Father, am I forgiven or not?" Such questioning would show such unbelief on his part as would wound all our parental sensibilities. When God had granted his pardon, we surely ought not longer to doubt his word. Can we not believe the word of the loving, the precious, and the unchangeable God. Why should our hearts be left open to new doubts and fears? Why should we trust our own mutable feelings rather than our immutable Jehovah? Our doubt disturbs our joy and dishonors our Saviour. Let us rest in the assurance that the word of our God standeth forever.

If Thou, Jehovah, shouldest mark iniquities, O Lord, who could stand? But there is forgiveness with Thee that Thou mayest be feared. Ps. 130: 3, 4. Rejoice the soul of Thy servant; for unto Thee, O Lord, do I lift up my soul. For Thou, Lord, art good, and ready to forgive, and abundant in loving-kindness unto all them that call upon Thee. Amen. Ps. 86: 4, 5.

And when the wine failed, the mother of Jesus said unto Him, They have no wine. Jesus saith unto them, Fill the water pots with water. John 2: 3, 7.

Mark the glow all rosy red
 Of the stream, astoniéd,
 All the guests in tumult rushed,
 The conscious water saw her God and blushed.
 —*Richard Crashaw.*

NATURE is always changing water into the juice of the grape; and all Christ did on this occasion was to hasten the process. This remark will apply to all of Christ's miracles. Health is the normal condition of the human body; sickness is abnormal. Christ came to restore physical and spiritual normality. It is most interesting to see that in one sense miracles are not miraculous. Christ introduced in the performance of a miracle a higher law which for the time being held the lower law in check. There is a sphere known fully to God, but only partially to us, in which all natural law is supernatural and all supernatural law is natural law. Christ always gives the best last; The Devil gives his best first. The world smiles and then it stabs; the world has honey on its lip and death in its heart. The first miracle of Moses turned water into blood; the first miracle of Christ turned water into wine. Those who enter into Christ shall find all human experiences transformed, by the alchemy of divine grace, into heavenly blessings.

Thy love is better than wine—Thy name is as oil poured forth. Draw me, we will run after Thee: we will be glad and rejoice in Thee: we will make mention of Thy love more than of wine: rightly do they love Thee. Amen. Songs of Solomon 1: 2, 3, 4.

Cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth. Matt. 25: 30.

Woe, woe for me, if the past should be
Thus present when I die.

No need of sulphurous lake:
No need of a fiery coal;
But, only that crowd of human kind
Who wanted pity and dole,
In everlasting retrospect
Will wring my sinful soul.

—*Thomas Hood.*

OH the unspeakable wretchedness of the wicked whose way is as darkness, and who know not at what they stumble as they go groping in the dark. The darkness of the wicked here is but a prophecy of that deeper darkness in which at the last they shall dwell. There are no more solemn words than these, "Cast into the outer darkness." The vagueness of this region appeals to the imagination. The absence of definite description adds to the awfulness of the condition. This darkness was never intended for men, but for the devil and his angels. Oh why will men determine to have their abode with demons? Turn ye, turn ye to-day into the way of light and love, of peace and joy, of purity and pleasure. Then at the last amid the splendors of heaven you shall shine above the brightness of the sun.

For lo, they that are far from Thee shall perish: for Thou hast destroyed all them that play the harlot, departing from Thee. But it is good for me to draw near to God: I have made the Lord Jehovah my refuge. Amen. Ps. 73: 27, 28.

Lazarus, come forth. He that was dead came forth.
John 11: 43, 44.

I am the resurrection, and I am the life for believers,
Spake the sweet voice of the Christ, as He stood by the grave
of the loved one.
Hark! 'tis the voice of the Master: He calleth thee; Soul of the
sleeper
Thee alone doth He call; Come forth: Come forth: Come forth
He commands thee;
Lazarus come thou forth!

—*Gerard Moultrie.*

IN all probability the death of Lazarus occurred soon after the departure of the messenger. Could it be that their divine Lord had deceived or deserted the loving sisters. It is easy for us to imagine that these and similar questions must have come to the two bereaved sisters, filling their thoughts and paining their hearts. They did not then know that Christ's absence was for the purpose of giving him the opportunity of making a grander display of his power and love than his presence would have permitted. It is ever so; Christ's delays are not denials. His apparent absence is often a greater blessing than his assured presence. His tarrying was a part of the discipline of love. It is ever more true that our extremity is God's opportunity. Not until all the sources of comfort failed the sisters of Bethany did Jesus come in his majestic power and tender affection.

Be not far from me: for trouble is near; for there is none to help. Be not Thou far off, O Jehovah. O Thou my succor, haste Thee to help me. Amen. Ps. 22: 11, 19.

Great things doeth He which we cannot comprehend. Stand still and consider the wondrous works of God. Dost thou know the balancing of the clouds, the wondrous works of Him who is perfect in knowledge? Job. 37: 5, 14, 16.

All shapes and sounds have something which is not
Of them; a Spirit broods amid the grass,
Vague outlines of the Everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The fringes of the sunsets and hills.

—*Richard Healf.*

ALL the world, to the devout student, is voiceful with God's name, and resplendent with God's glory. We ought to study creation with this thought in mind as our dominant motive and our lofty inspiration. Do I study astronomy? Then I am reading God's thoughts after him. Then I may see Jesus Christ as the Bright and Morning star. Do I study geology? Then I shall see Christ as the Rock of Ages. Do I study botany? Then I see Christ as the Rose of Sharon and the Lily of the Valley. In studying chemistry, I may learn that every law of attraction and repulsion is a manifestation of the will of God. In mathematics every sine and cosine is a revelation of the thoughts of God.

I know that Thou canst do all things, and that no purpose of Thine can be restrained. Therefore have I uttered that which I understood not, things too wonderful for me, which I knew not. Amen. Job. 42: 2, 3.

I write unto you, young men, because ye have overcome the evil one. I John 2: 13.

He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length
To find a stronger faith his own:
And power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone,
But in the darkness and the cloud.

—*Alfred Tennyson.*

ONCE, thanks be to God, there was a body of young men who had “overcome the evil one,” within and without them. Put alongside of this the conquests of Alexander, compare with it the victories of Cæsar, read in its light the triumphs of Napoleon. Amazing fact! Satan robbed heaven of angels; he entered Paradise, and overthrew a sinless pair; he brought sin into our fair world, filling it with tears, mourners, death and graves. And yet here is the record of some young men who overcame him—men of like passions with you and me—men who fought as we fight, and conquered as we may conquer. This is a glorious statement. Thank God that it was ever written. I fling it out to all who are faint-hearted. I would write it on the banners of every church, and on the heart of every disciple in the world. Oh heart-inspiring words! Thanks be unto God for his matchless grace; sinful men may stand where sinless angels fell.

Give us help against the adversary; for vain is the help of man. Through God we shall do valiantly; for He it is that will tread down our adversaries. Amen. Ps. 60: 11, 12.

I, John, your brother, and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. Rev. 1: 9.

The blue Egean's countless waves in Sabbath sunlight smiled,
And murmuring washed the rocky shore of that lone island wild
Where unto him "whom Jesus loved" such views sublime were
given,

That e'en the land of exile shone "the very gate of heaven."

—*Elizabeth Surr.*

WE have often described the Apostle Peter as the apostle of hope, the Apostle Paul as the apostle of logic, and the Apostle John as the apostle of love. We must not, however, suppose that in so describing these apostles we exclude other commendable qualities which we know they possessed. There was a vast amount of love in Peter's hope; there was a great degree of hope and love in Paul's logic; and an equal amount of logic and hope in John's love. Never did John forget his experience when he pillowed his head on the bosom of Jesus. He listened to the music of Christ's voice, tuned to tenderest love, and uttered in the softest accents of divinest affection. And so John constantly strikes the note of love and sings this song in almost every chapter he wrote. In these Epistles there is little of John left, almost all in his life was Jesus.

We would see Jesus. John 12: 21. Thou madest known unto me the ways of life, Thou shalt make me full of gladness with Thy countenance. Amen. Acts 2: 28.

I was not disobedient unto the heavenly vision. Acts 26: 19.

When I am dead may this be truly said
On the rude stone which marks my lowly bed,
That spite of doubt and indecision,
In spite of weakness, lameness, blindness,
Heart's treachery and fate's unkindness,
Neglect of friends and scorn of foes,
Stark poverty and all its woes,
The body's ills that cloud the mind,
And the bold spirit bind,
Still through my earthly course I went
Not disobedient,
Unto the heavenly vision.

—Henry Lyman Koopman.

THE sight of the invisible God is the mightiest inspiration we can have in the struggle of life. Faith in the invisible enables us to do the impossible. Faith made Abraham, Moses, and Joshua triumphant amid every form of opposition. Oh, for that sight of God which faith can give us which shall enable us to overcome the world, vanquish death, and defeat Satan! A faith which comes from the home and heart of God and which leads its possessor up to that home and heart as an eternal dwelling place—this faith we need. Have we seen him who is invisible. If so, our victory over sin will be transcendently glorious.

Behold, I go forward but He is not there; and backward but I cannot perceive Him; he hideth Himself on the right hand that I cannot see Him, but He knoweth the way that I take. Amen. Job 23: 8-10.

Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him. II Cor. 5: 9.

For each true deed is worship: it is prayer,
 And carries its own answer unaware.
 Yes, they whose feet upon good errands run
 Are friends of God, with Michael of the sun;
 Yes, each accomplished service of the day
 Paves for the feet of God a lordlier way.
 The souls that love and labor through all wrong,
 They clasp His hand and make the Circle strong;
 They lay the deep foundations stone by stone,
 And build into eternity God's throne.

—*Edwin Markham.*

OURS is not to be simply a negative life, but we are to be active in securing the spiritual good of all men. It has been well said that the Christian is to be a lode-stone to draw men to Christ; Christ said that if he were lifted up he would draw all men unto himself. He is the mightiest magnet this world has ever known to draw men from self and sin to holiness and heaven. If we keep near to Christ we shall possess something of his drawing power, something of his heavenly life and light, something of his matchless beauty and spotless glory. By the marvelous alchemy of divine grace we shall be lode-stones to draw men to Christ, if we be diamonds to reflect his light. In a single word, a right life is a Christ-like life, a righteous life is a life of faith in the Son of God; and a Christly life before men is the practical fruit of divine faith.

Do good, O Jehovah, unto them that are good and to them that are upright in their hearts. Ps. 125: 4. Jehovah hath done great things for us whereof we are glad. Amen. Ps. 126: 3.

Manoah knew not that he was the angel of Jehovah.
Judges 13: 16.

But all God's angels come to us disguised;
Sorrow and sickness, poverty and death.
One after other lifts their frowning mask,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the front of God.

—*James Russell Lowell.*

GOD'S angels are about us oftener far than we suppose. Often we think that certain providences are messengers of wrath, when really they are angels of love. All God's providences are really ministers of mercy, if only we understand them aright. The most exalted angel gratefully performs the most humble service of ministering to the heirs of salvation. God's angels support us in affliction, even as they ministered to Christ in his temptation in the wilderness and in Gethsemane. It ought ever to be our aim so to interpret God's providences as to find in them messengers of mercy and love.

Be merciful unto me, O God, be merciful unto me; for my soul taketh refuge in Thee; yea in the shadow of Thy wings will I take refuge, until these calamities be overpast. Ps. 57: 1. The Angel of Jehovah encampeth round about them that fear Him, and delivereth them. Amen. Ps. 34: 7.

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of Him that hath it. Eccles. 7: 12.

When we have lost our way to God, how level,
How easy to be found 's the way to the Devil.
—*Francis Quarles.*

Good sense, which only is the gift of heaven,
And though no science, fairly worth the seven.
—*Alexander Pope.*

WHEN men turn away from the living God they will seek after witches and every form of superstition. It is a remarkable fact that no men are so credulous toward the superstitions of witch craft, spiritualism, and atheism as the men who are most incredulous regarding the existence, authority, and providence of God. When men refuse to believe in the living God, they are ready to adopt the most unthinkable fancies and the most grovelling superstitions. History warrants this strong statement. Infidelity and superstition are ever more twin brothers, conceived and born in sin. Faith in God is truly rational. The unbeliever is not worthy to be called a rationalist; he is an irrationalist. We who follow God, follow reason, truth, righteousness, and holiness. True religion is sanctified common sense, which unfortunately is often the most uncommon sense.

If we have forgotten the name of our God, or spread forth our hands to a strange God; will not God search this out? For He knoweth the secrets of the heart. Rise up for our help, and redeem us for Thy loving-kindness sake. Amen. Ps. 44: 20, 21, 26.

Jesus saith, "Take ye away the stone." John 11: 39.

Are there no briars across thy pathway thust?
 Are there no thorns that compass us about?
 Nor any stones that Thou wilt deign to trust
 My hands to gather out?

—*Jean Ingelow.*

Still as of old His miracles sublime
 God works to-day in wonders new to time;
 His chosen tools are now, as they were then,
 The hearts and brains and hands of living men.

—*Frederic Fairchild Sherman.*

CHRIST uses human instrumentality in performing the greatest and divinest works. Human hands could remove the stone; human hands could loose the bandages. What we can do, that we must do. Christ never puts a premium on human indolence. There are stones of ignorance, stones of prejudice, stones of evil habit, which we can remove; there are bandages of many kinds which we can unloose. This work Christ commands us to do, for in doing it we shall be laborers together with him for the glory of God and for the salvation of souls. All about us are men and women in whose souls are the stirrings of the divine life, but many are bound with the bandages of traditional opinion and prejudices against faith in and public profession of Christ. We must loose them. We must co-operate with God in the completed work of human redemption.

What must we do that we may work the works of God? John 6: 28. I have remembered Thy name, O Jehovah, in the night and have observed Thy law. This I have had because I have kept Thy precepts. Amen. Ps. 119: 55, 56.

Come ye yourself apart into a desert place, and rest awhile. Mark 6: 31.

I will walk down the valley of silence,
Down the dim voiceless valley alone,
And I hear not the fall of a footstep
Around me save God's and my own.

Do you ask me the place of the valley,
Ye hearts that are harrowed with care?
It lieth afar between mountains,
And God and his angels are there,
And one is the dark mount of sorrow,
And one the bright mountain of prayer.

—*Rev. Abram Joseph Ryan.*

IN desert places God has often spoken his sweetest and sublimest truths to his servants. Our hurried lives give us too few opportunities for quiet thoughts and divine fellowship. "A lodge in a vast wilderness" may be a school for acquiring divine knowledge and sanctified wisdom. It seems to be one of God's methods of training his servants that they should have a period of retirement to study themselves and to study God. The Apostle Paul had to spend three years in Arabia before he was ready for his great work. Elijah found his retirement at Chereth and later at Horeb. John the Baptist came forth from the wilderness to preach the baptism of repentance, and Moses in the rocky desert of Midian learned wonderful lessons during those silent years. He communed with God face to face. The barren desolation was to him an invaluable school.

My soul, wait thou in silence for God only; for my expectation is from Him. He only is my rock and my salvation: He is my high tower; I shall not be moved. Amen.
Ps. 62: 5, 6.

He shall see of the travail of his soul, and shall be satisfied. Is. 53: 11.

Who are those arrayed in light,
 Clothed in righteousness divine,
 Wearing robes so pure and white
 That unstained shall ever shine,
 That can never more decay,
 Whence comes all this bright array?

They are those who much have borne,
 Trial, sorrow, pain and care,
 Who have wrestled night and morn
 With the mighty God in prayer.
 Now their strife hath found its close,
 God hath turned away their woes.

—*Rev. Heinrich Theobold Schenk.*

THE objects of the Father's love are given to Christ. Believers in Christ are given to him as the Father's most precious gift; and their love to Christ as his most resplendent jewel. There is unspeakable sweetness to every Christian heart in this divine relationship. All who are to be saved are given to Christ in the eternal purpose of God. No one but God knows who these are, but it is certain that they will be a vast number. The number of the redeemed will be unspeakably great. It will consist of all nations, kindred and people. Perhaps the number of the lost will be to the saved in some such proportion as the number now confined in prisons is to those at liberty in all the walks of life. The glowing prophecy of Isaiah teaches us that the Lord shall see the travail of his soul and shall be satisfied.

Hallelujah: Salvation and glory and power belong to our God for true and righteous are His judgments. Amen. Rev. 19: 1, 2.

Seek ye first His kingdom and His righteousness, and all these things shall be added unto you. Matt. 6: 33.

Could we but crush that ever craving lust
 For bliss, which kills all bliss, and live our life,
 Our barren unit life, to find again
 A thousand lives, in those for whom we die,
 So were we men and women, and should hold
 Our rightful rank in God's great universe,
 Wherein, in heaven and earth, by will or nature
 Naught lives for self.

—*Rev. Charles Kingsley.*

CHRIST prohibited in various ways the undue seeking after the things of this world. He earnestly rebukes all undue solicitude about the things of this life. The best way to get rid of the unnecessary care of things is to have due care for necessary things. The best way to drive out darkness is to let in the light, the best way to keep evil out of the heart is to fill it with good. Christ was a wise teacher. If we subordinate the affairs of this life to the concerns of the other life, both lives will be brought into their proper relations, and both will then be taken at their true value. Such subordination is true wisdom, its absence brings chaos and ends in eternal loss. It is a constant subjection of our wills to God's will, to observe what he esteems right, a performance of right things in the right spirit.

Now, therefore, O our God, hearken unto the prayer of Thy servant, and to His supplications, and cause Thy face to shine upon Thy sanctuary. Amen. Dan. 9: 17.

And God said, Let there be light and there was light.
Gen. 1: 3.

Gloom dark and thick oppressed my soul
In all its dead'ning night;
Then whispered sweet that loving Voice:
"Let there be light,"
And there was light.

Oh ye who walk in clouded ways,
And grope for regions bright,
Call unto Him who loves to say,
"Let there be light,"
There will be light."

—Donald A. Fraser.

THE day of conversion was to many a day of transformation; it was the time when the darkness of doubt and unbelief fled away, and when the glorious light of hope and joy shone with undimmed splendor on their path. Christ became their way, their truth, their light, and their life. An this light shone on their way and so they walk forever in the light even as he is in the light. They are not left in darkness as to their duty; no willing and obedient heart is ever left long in doubt as to faith or practice. Whosoever is willing to obey Christ's law shall assuredly know Christ's doctrine. We may not have the light far ahead, but we shall have light for the next step, and when that is taken there shall be light for the next and the next; and so we shall move onward in this heavenly light to the end of our course.

If I say, surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee. Amen. Ps. 139: 11, 12.

Son, go work today in the vineyard. Matt. 21:28.

Every mason in the quarry, every builder on the shore,
 Every chopper in the palm grove, every raftsmen at the oar,
 Heaving wood and drawing water, splitting stones and cleav-
 ing sod,
 All the dusty ranks of labor in the regiment of God,
 March together toward his triumph, do the task His hands
 prepare,
 Honest toil is holy service, faithful work is praise and prayer.
 —*Rev. Henry J. Van Dyke.*

HONEST work in any department of life's activity, physical, mental and spiritual, is the only salvation of some Christians. This activity brings them into harmony with God. God works in creation, preservation, and redemption. Christ said: "My Father worketh hitherto and I work." God rested on the seventh day from his work of creation, but God never rests from his work of upholding, controlling, and blessing the world which he has made. Christ puts himself side by side with the Father as a ceaseless worker. He was strengthened until his work was accomplished. He was one of the most intense workers that ever trod the earth. An idle life puts a man into antagonism with nature and nature's God. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful if not dangerous possession. If you are capable of filling a high place go up and fill it. The world wants such men. God wants such men and he will reach down his hand and say, "Come up higher."

Jehovah is my strength and shield; my heart hath trusted in him and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him. Amen. Ps. 28: 8, 9.

My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out unto the living God. Ps. 84: 2.

Like tides on the crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in;
Come forth from the mystic ocean
Whose rim no foot hath trod,
Some of us call it longing,
And others call it God.

—*William Herbert Carruth.*

WAY we expect help, light, and life from God? Has God given us this deep longing after himself, and will he fail to reveal himself? Will he mock us by continued disappointment? Are not our aspirations God's inspirations? Does not God indeed reveal himself as a loving Father to his wandering, rebellious, sorrowful, and helpless children? The Psalmist of Israel recognized that God spoke to him through the heavens. The heavens are far more eloquent to us to-day with all our discoveries regarding astronomical bodies. Surely God who thus speaks in nature will speak in some higher form. By a marvellous system of ingenious contrivances he has arranged to supply our physical needs; surely he will supply the deep necessities of our higher, sublimer, and diviner natures. Thanks be to God, he has revealed himself! The Eternal has spoken to the hearts of men. Has your heart listened to that heavenly voice?

O God, Thou art my God; earnestly will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee, in a dry and weary land, where no water is. Amen. Ps. 63: 1.

I have called thee by thy name: I have surnamed thee though thou hast not known Me. Is. 45: 4.

But when thy Saviour's hand hath set
The "new name" of His ransomed on thy brow.

Thou shalt behold Him near;
The King, in all His beauty, thou shalt see!
Removed the veil that screened thee here,
To show His perfect likeness formed in thee.

—*Rev. Charles W. Baird.*

AFTER Peter had denied his Lord, and was so severely tested, Christ does not call him Peter, but said, "Simon, lovest thou me?" So by the use of this old name, Christ reminds Peter of his natural weakness, of his old name, of his human frailty. We need often to be reminded in the same way of our old name and of our natural weakness. We profess to belong to Christ. We profess to have surrendered the whole territory of our being to the Lord Jesus; but we are obliged to confess that parts of the territory are still unsubdued, and we are exhorted to watch and pray while here on earth lest we enter into temptation. But we are to have a new name given us in heaven; and there we shall not have to be reminded of our sins as Peter was by being called by our old name, for we shall have a new name and a new nature.

Thou hast said, I know thee by name. Now, therefore, I pray Thee, if I have found favor in Thy sight, show me now Thy ways, that I may know Thee, to the end that I may find favor in Thy sight. Amen. Exodus 33: 12, 13.

Not forsaking our own assembling together as the custom of some is. Heb. 10: 25.

Whether, in meditative walk,
Alone, with God and heaven we talk,
Catching the simple chime which calls
Our feet to some old church's walls.

Or, passed within the church's door,
Where poor are rich, and rich are poor,
We pray the prayer, and hear the word,
Where there our fathers prayed and heard.

Then, turn we to our earthly homes,
Not doubting, but that Jesus comes,
Breathing his peace, on hall and hut;
"At even when the doors are shut."

—*Unknown Author.*

SOO many Christians are neglecting one or both the services of God's house. If you would grow in the Christian life, do not neglect the public worship of God. Much depends on constant attendance. Even one unnecessary absence may result in great harm. Thomas lost much by being absent from the evening assembly on the day of the resurrection. A week of agony, a spirit of unbelief, and an unreasonable demand for evidence resulted from it. The Sabbath is violently attacked on the outside, and many Christians are practically attacking it on the inside. Their conduct is disloyal to their church, dishonoring to their Lord, and unpatriotic to their country.

I will offer to Thee the sacrifice of thanksgiving and will call upon the name of Jehovah. I will pay my vows unto Jehovah, yea, in the presence of all His people, in the courts of Jehovah's house. Amen. Ps. 116: 17, 19.

We remember the fish, which we did eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away; there is nothing at all save this manna to look upon. Numbers 11: 5, 6.

The clock has stopped! Yet why have I so found
 An instant feeling, almost like dismay?
 Why note its silence sooner than its sound?
 The clock has ticked all day!

And so the blessings Heaven daily grants
 Are, in their very commonness, forgot—
 We little heed what answereth our wants,
 Until it answers not.

A strangeness falleth on familiar ways,
 As if some pulse were gone without recall,
 Something unthought of, linked with all our days;
 Some clock has stopped,—that's all!

—George H. Coomer.

WE ought often to stop in the midst of our complaints to count our blessings. If we rightly received our blessings, our complaints would be transformed into songs of joy. Unfortunately, we receive daily mercies as a matter of course; they make little impression upon us because of their commonness; they are like the flowers by the wayside, and the sunshine of a spring morning. We ought to discover the extraordinary in the ordinary, and the divine in the human. Did we rightly appreciate our material blessings, we would soon pass from our Marahs with their bitter waters, to our Elims with their waving palms and refreshing fountains.



I have considered the days of old, the years of ancient times. I will make mention of the deeds of Jehovah; for I will remember Thy wonders of old. Amen. Ps. 77: 5, 11.

And the Lord's servant must not strive, but be gentle toward all. II Tim. 2: 24.

For He who gave this vast machine to roll,
Breathed life in them, in us a reasoning soul;
That kindred feelings might our state improve,
And mutual wants conduct to mutual love.

—*Juvenal.*

Manners are not idle, but the fruit
Of noble nature and of loyal mind.

—*Alfred Tennyson.*

MANY Christians who would willingly go to the stake to die for their Lord, cannot control their temper at his command. A Christian man should be a gentleman, and a gentleman is always a gentle man. A gentleman is a man well-born, and a true Christian is born from heaven, born from God. He is thus a nobleman of the highest type, bearing a title that is heavenly in origin and glorious in destiny. To say that a man is a Christian ought to be equivalent to saying that he is courteous in all the relations of life. A courteous man is a man having court-like manners; and a man who is an heir of God and a joint heir with Jesus Christ is a courtier of heaven.

Thou hast also given me the shield of Thy salvation; and Thy right hand hath holden me up, and Thy gentleness hath made me great. Amen. Ps. 18: 35.

I will not fail thee nor forsake thee,—Be strong and of good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest. Josh. 1: 5, 9.

Yea, once Immanuel's orphan cry his
universe hath shaken;
It went up single, echoless, "My God,
I am forsaken."

It went up from the Holy's lips, amid
His lost creation,
That of the lost no son should use
those words of desolation.

—*Elizabeth Barrett Browning.*

NOTHING is more certain than that God will never forsake his people. Jesus affirms that not a sparrow falls to the ground without His Father's notice, he also assured us that the hairs of our head are all numbered. The old Scotch woman was right when she said that if God forsook her, it would be worse for him than for her, as he would violate his covenant and promise. Marvelous are the words in Hebrews, thirteenth chapter, and the latter part of the fifth verse: "No, I will not leave thee; no, no, I will not forsake thee." We have here five negatives in the Greek, the multiplication of negatives adding emphasis to the thought expressed. Many times this precious promise is repeated in various parts of Scripture. Riches may take wings and fly away; friends may desert us; health and strength may fail; reason, judgment, and memory may be weakened or destroyed, but God will never leave nor forsake us.

My God, My God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my groaning? O my God, I cry in the day time, but Thou answerest not; and in the night season, and am not silent. Amen. Ps. 22: 1, 2.

Should not I have regard for Nineveh, that great city?
Jonah 4: 11.

Even here do I behold
Thy steps Almighty, here amidst the crowd,
Through the vast city rolled,
With everlasting murmur deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment too is thine,
It breathes of Him who keeps
The vast and helpless city while it sleeps.
—*William Cullen Bryant.*

LET us emphasize the presence and power of God, not only in natural phenomena, but in all the providential events of to-day. He would be a rash man who should affirm that God is not now holding back judgments from our cities because of the prayers of His servants. It is a most suggestive thing that Abraham prayed for Sodom, and that God listened to his prayers. One's heart is moved as he sees the servant of God holding converse with Him and appealing to God's glory as a motive for God's manifestation of power. Perhaps the richest blessings which come to us in our modern life, come in answer to the prayers of God's people. We never know through what channels many of our choicest blessings are brought. God has ten thousand ministries through which He can give His benediction to His people.

My Lord, behold now, Thy servant hath found favor in Thy sight, and Thou hast magnified Thy loving-kindness, which Thou hast showed unto me in saving my life. Amen.
Gen. 19: 19.

For whosoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God? I John 5: 4, 5.

Man is not God, but hath God's end to serve;
A Master to obey, a crown to take,
Somewhat to cast off, somewhat to become.

—*Robert Browning.*

It becomes no man to nurse despair
But in the teeth of clenched antagonisms
To follow up the worthiest till he die.

—*Alfred Tennyson.*

I LOVE the victorious side of the Christian life. That we shall overcome and be set down with Christ on His throne is the promise of God to the soldiers of the cross. The world is not the friend of Christ; its precepts and principles, its maxims and morals, are often opposed to Jesus Christ. There is a conflict between the Christian and the world, and we are here taught that the Christian has secured the victory. We must not expect to escape temptation, trouble, and tribulation, but we may hope to win the victory. The white-robed throng came out of great tribulation, and they overcome through the blood of the Lamb. Because Christ overcame we shall overcome. We are to regard this world as a vanquished foe, for greater is He that is in us than he that is in the world.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heavens and in the earth is Thine; Thine is the kingdom, O Jehovah, and Thou are exalted as head above all. Amen. I Chron. 29: 11.

Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him. I John 4: 9.

Love is the key of life and death,
Of hidden heavenly mystery;
Of all Christ is, of all He saith,
Love is the key.

Ah, Lord, I have such feeble faith,
Such feeble hope to comfort me;
But love it is, as strong as death,
And I love Thee.

—*Christina Rossetti.*

THE Apostle Paul tells us that the love of Christ has obtained and now possesses unlimited dominion over his soul. As he contemplated the freedom, the riches, the sovereignty, the immensity and the eternity of this heavenly love, he was lost in amazement. At times he was so transported with the blessed experience that he scarcely knew whether he was in the body or out of the body; whether he was still on earth, or already in heaven. This love is the sublimest influence that can ever reach, fill, and dominate a human soul. The idea that God should have given his only begotten Son to die, the just for the unjust, is such a revelation of God's love that it rebukes our selfishness and inspires every noble quality in the soul. It leads us out of the dark cellar of our own selfish natures, and places us upon the housetop of our noblest selves, where we can feel the heavenly air of kindness toward all men, and bask in the sunshine of our Father's presence and love.

Lord Thou knowest all things; Thou knowest that I love Thee. John 21: 17. And this I pray, that—love may abound yet more and more in knowledge and all discernment.—unto the glory and praise of God. Amen. Phil. 1: 9, 11.

Hast thou entered into the springs of the sea? Or hast thou walked in the recesses of the deep? Have the gates of death been revealed unto thee? Or hast thou seen the gates of the shadow of death? Hast thou comprehended the earth in its breadth? Declare if thou knowest it all. Job 38: 16, 18.

Life's mystery—deep, restless as the ocean,
Hath surged and wailed for ages to and fro;
Earth's generations watch its ceaseless motion,
As in and out its hollow moanings flow;
Shivering and fearing by that unknown sea,
Let my soul calm itself, O Christ in Thee.

—*Harriet Beecher Stowe.*

HUMAN faculties cannot discern the spiritual realities of the hereafter. You are yet but a babe in the kingdom of God. You will one day know as you are known, and see as you are seer. We do not even know this world, how then can we know the world to come? We are surrounded by mystery here and now regarding the things of time and sense. We are between oceans of mystery as we live on our narrow neck of land. During the past generation science has made marvelous discoveries; but every great discovery has simply revealed another sphere of mystery lying ever beyond. We push the limit of the known further out into the unknown sea, and the sea rolls still beyond into limitless regions of the unknown.

Blessed be the name of God forever and ever; for wisdom and might are His. He giveth wisdom unto the wise, and knowledge to them that have understanding, He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee and praise Thee, O Thou God of my fathers. Amen. Dan. 2: 20, 22, 23.

Are they not all ministering spirits sent forth to do service for the sake of them that shall inherit salvation? Heb. 1: 14.

For God shall deign
To visit oft the dwellings of just men,
Delighted, and with frequent intercourse
Thither will send his winged messengers
On errands of supernal grace.

—*John Milton.*

ALL God's true children are kings and priests unto God. We are heirs of God and joint heirs with Christ. We are a preserved people for a reserved inheritance. In some sense the very angels are our ministering servants. Let us rejoice in our high honors and loyally perform our lowliest duties. When we return from some fierce conflict there will be some servant of our divine King to minister refreshment in the hour of need, as Melchizedek ministered to Abram. Fierce temptations will assail us, the blood of the battle stains us; but the hour of refreshment assuredly will come; angels will feed us and will bear us up lest we dash ourselves against a stone, for they are all ministering spirits sent forth to minister to them who shall be heirs of salvation. Watched, guided, cheered, by heavenly messengers, are we not indeed kings and priests unto God?

Unrighteous witnesses rise up; they ask me of things I know not. They reward me evil for good, to the bereaving of my soul. Let them be as chaff before the wind, and the angel of Jehovah driving them on. Let their way be dark and slippery, and the angel of Jehovah pursuing them. Amen. Ps. 35: 11, 12, 5, 6.

Let us hold fast the confession of our hope that it waver not; for He is faithful that promised; and let us consider one another to provoke unto love and good works. Heb. 10: 23, 24.

Not in dumb resignation
 We lift our hands on high,
 Not like the nerveless fatalist
 Content to trust and die,
 Our faith springs like the eagle
 Who soars to meet the sun,
 And cries, exulting, unto Thee,
 Oh Lord, Thy will be done.

—*John Hay.*

TRUE faith is a looking to and trusting in the righteousness of Christ for justification: true faith lays hold of his atoning sacrifice for the pardon of sin and for securing peace with God; true faith is the acceptance of Christ for time and eternity. Such faith works by love: it is not a dead but a living, active, joyous trust in Jesus. It shows itself in acts of obedience, in a cheerful submission to his ordinances and in a complete willingness to confess him before men and to obey him in all things. A dead faith is not faith; an inoperative faith is a contradiction of terms. What is it to be a Christian? To obey Jesus Christ with the whole heart. If you have this spirit of obedience you do not lack true faith; you show you have been born of God, and that you are an heir of everlasting glory.

Be Thou to me a rock of habitation, whereunto I may continually resort: Thou hast given commandment to save me,—for Thou art my rock and my fortress. For Thou art my hope, O Lord Jehovah: Thou art my trust from my youth. Amen. Ps. 71: 3, 5.

Now I desire to put you in remembrance, though ye know all things once for all, that the Lord, having saved a people out of the land of Egypt, afterward destroyed them that believed not. And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day. Jude 5: 7.

Holy Jesus, meek, forbearing,
For our sins the death-crown wearing,
Save me in that day despairing.

When the wicked are confounded,
And by bitter flames surrounded,
Be my joyful pardon sounded.

—*Thomas of Celano. Tr. Gen. Dix.*

HE is greatly insane who denies or defies the laws of physical gravitation. Not less insane is he who attempts to oppose the laws of moral gravitation. These laws sweep through the universe of God; they are as universal and eternal as God. To master law, we must obey law; to disobey law is to be destroyed by law. Let us as wise men and women accept God, his laws, his government, his love. He, only, is wise who capitulates to God. Bowing in trustful love before God's throne, we rise to the highest attainable point of human greatness. Denying or opposing God, we become in the sight of saints and seraphs, culpable and pitiable fools. Trusting, loving, and obeying God, we win earth's sublimest victories, and enjoy the loftiest bliss of which the human soul is capable.

Yea, O Lord God the Almighty true and righteous are Thy judgments. Rev. 16: 7. O Jehovah rebuke me not in Thine anger, neither chasten me in Thy hot displeasure. Have mercy upon me. Amen. Ps. 6: 1, 2.

Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself in the affairs of this life; that he may please Him who enrolled him as a soldier. II Tim. 2: 3, 4.

So let it be, in God's own might
 We gird us for the coming fight,
 And strong in Him whose cause is ours
 In conflict with unholy powers;
 We grasp the weapon He has given—
 The Life, the Truth, the Love of Heaven.

—*John Greenleaf Whittier.*

HERE is no retreat sounded by the trumpet of duty. There is no retirement list in the army of the Lord. All are in active service. The true Christian is enlisted for life. Only he who endures to the end shall be saved; only he who is faithful unto death shall receive the crown of life. Never backslide; never play the coward. Never deny the Lord who has bought you. Beautiful is the story told of a brave Highland piper who was captured by Napoleon. He was told to play a march, he played it; to play an attack, he played it; and to play a retreat, but the pipes gave forth no sound; he could only say "I never learned that." O soldiers of Christ, do your duty. Stand firm, march bravely, attack fearlessly; die if you must, but like the immortal Old Guard never, never surrender.

For by thee I run upon a troop; and by my God do I leap over a wall. As for God His way is perfect; He is a shield unto all them that take refuge in Him. The God that girdeth me with strength, and maketh my way perfect. Amen. Ps. 18: 29, 30, 32.

The young man saith unto Him, All these things have I observed. What lack I yet? Jesus said unto him, if thou wouldest be perfect, go, sell that which thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, follow me. Matt. 19: 20.

Oh, Love, who once in time was slain,
Pierced through and through with bitter woe;
Oh, Love, who wrestling thus didst gain
That we eternal joy might know;
Oh, Love, I give myself to Thee,
Thine ever, only Thine to be.

—*Dr. Johann Scheffler.*

CHRIST will not force men, except by the drawing of his love, to enter into his kingdom. There must be a deliberate choice. The young man who ran to Christ was rich, was earnest, was enthusiastic, and was beautiful in many elements of character. Christ laid down the conditions to him, and the young man was not willing to comply. But Christ did not make the standard lower to accommodate that rich young man. It was the prerogative of Jesus Christ, as King of Zion, to state the conditions on which men may enter into his kingdom. Nothing is more impressive in the Gospels than the absolute honesty of the Master. He would never inveigle a man into his kingdom by letting down its high standard of admission. There were not many millionaires among the followers of Christ. No doubt Christ would have been glad to have him, but to win him he would not lower the standard. Neither will Christ raise it in order to shut out a poor man. It remains the same for rich and poor.

Oh how I love Thy law. It is my meditation all the day. Thy testimonies are wonderful; therefore doth my soul keep them. Amen. Ps. 119: 97, 129.

And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Phil. 2: 8.

Think you to escape,
 What mortal man can never be without,
 What saint upon the earth has ever lived apart from cross and
 care?

Why, even Jesus Christ our Lord, was not even one hour free
 from His passion's pain.

“Christ”: said he, needs must suffer,

Rising from the dead,

And enter thus upon His glory.

And how do you ask for another road

Than this—The Royal Pathway of the Holy Cross?

—*Thomas à Kempis.*

CHRIST sways to-day the sceptre of universal empire, because he once hung upon the cross as the world's Redeemer. The cross was the symbol of the most painful, shameful, and ignominious death. But it is now set before us as the symbol of victorious faith. To the proud Roman and to the cultured Greek, the cross was the symbol of infamy. To us it is the symbol of so much that is beautiful and glorious, that it is almost impossible for us to associate with it the ideas of ignominy which it once suggested. Far different was it when Christ hung thereon. When the Apostle Paul in writing the epistle to the Philippians, would describe our Lord's deepest humiliation, he carries us down, step by step, from the sublime height of equality with God, to obedience unto death; and then as the last downward plunge, he adds, “even the death of the cross.” Lower than that he could not go.

And the God of all grace, who called you unto His eternal glory in Christ, after that we have suffered a little while, shall Himself perfect, establish, strengthen you. To Him be the dominion forever and ever. Amen. I Pet. 5: 10.

Where wast thou when I laid the foundations of the earth?
When the morning stars sang together, and all the sons of
God shouted for joy. Job 38: 4, 7.

The morning stars in choral concert sang,
The rolling deep with hallelujahs rang,
Adoring angels from their orbs rejoice,
The voice of music was creation's voice.

—*John Milton.*

THE hymn of creation has beauty, majesty, and glory. Thus it comes to pass that "God said," is the keynote to this sublime song. God's presence and power in the first majestic words of revelation answer a thousand questions of the human mind and heart. But how are we to understand the words "and God said?" Did God literally utter his voice in that primeval solitude? Did his voice echo through that chaotic abyss? This we cannot suppose. Man's words are sounds; God's words are deeds. He but speaks, and lo! light, sky, ocean, mountain, tree, animal, man, star, universe, spring into being and beauty. The eternal word speaks and light is. He spake, and all things were. "He commanded and it stood fast." And the harmony was complete, and God saw that it was good.

The works of Jehovah are great, sought out of all them that have pleasure therein. He hath made His wonderful works to be remembered. Ps. 111: 2, 4. Of the glorious majesty of Thine honor, and of Thy wondrous works will I meditate. Amen. Ps. 145: 5.

This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein.
Josh. 1: 8.

Give us this day our daily bread we pray,
And give us, likewise, Lord, our daily thought.
That our poor souls may strengthen as they ought;
And starve not on the husks of yesterday.

—*Rt. Rev. Phillips Brooks.*

Though man a thinking being is defined,
Few use the grand prerogative of mind.
How few think justly, of the thinking few!
How many never think, who think they do!

—*Jane Taylor.*

THOUGHT is too seldom exercised in regard to divine things. There is no lack of opportunities of thought if men will but keep their eyes, ears, and hearts open. The whole world is voiceful of God's thoughts to him who is attentive to the heavenly speech. The stars, the flowers, the seasons, providence, and varied experiences, all declare God's presence and reveal his purpose, if we are but obedient to their instruction. But men dislike to think on religious things. They do not dare go with a lighted candle into the chambers of their own heart. Self-examination leads to self-condemnation. Men are cowardly in relation to their inner life. They are unwilling to sit alone with their own hearts, communing with themselves and with God. Their unwillingness in this respect is an evidence of their guiltiness.

How precious are Thy thoughts unto me, O God: How great is the sum of them: When I awake I am still with Thee. Amen. Ps. 139: 17, 18.

Christ also loved the church and gave Himself up for it.
Eph. 5: 25.

Lord, grant us what Thou wilt, and what Thou wilt
Deny, and feed us in the peaceful fold:
Not as the world gives, gives to us Thine own;
Inbuild us where Jerusalem is built
With walls of jasper, and with streets of gold,
And Thou Thyself Lord Christ for Corner-stone.

—*Christina Georgina Rossetti.*

BELOVED, The church is Christ's redeemed, beautiful and beautified Bride. He came from heaven to woo and win her; he sought and found her, he redeemed, exalted, and glorified her, he loves her with an everlasting love. She marches triumphantly through the wilderness leaning joyfully and trustfully on the arm of her beloved. She is going up to take her place by his side, and on his throne. His throne is large enough to welcome to his side all his redeemed; they are to share in his glory and to rejoice in his victory. Oh, glorious Bride of Christ, redeemed by his grace, adorned by his robe, glorified by his presence, march through this world singing already the first notes of that song which shall fill heaven's arches with its melodious music when the Bride shall be seated with the heavenly Bridegroom on his glorious throne!

I will give thanks unto Jehovah with my whole heart, in the council of the upright, and in the congregation. He hath sent redemption unto His people; He hath commanded His covenant forever: holy and reverend is His name. Amen. Ps. III: 1, 9.

Thine eyes shall see the King in His beauty; they shall behold a land that reacheth afar. Is. 33: 17.

Blessed who the King of Heaven in His beauty
 thus behold,
 And beneath His throne rejoicing see the uni-
 verse unfold.
 Sun and moon and stars and planets, radiant in
 His light unrolled.

—*Cardinal Damiani.*

THE true King in his beauty is the King of Kings and the Lord of Lords; the true land that is afar off is the land of the heavenly Canaan with its unbroken peace, its undimmed light, and its uninterrupted joy. The believer is permitted at times to look out on that goodly land. Just as the spies brought back from the land of Canaan the rich clusters of Eschol, indicative of the richness of the land, so the abundant fruits of Paradise are now in precious promises, and one day will be in blessed realizations. The believer has much in possession, but he has vastly more in prospect. He stands at times as Moses stood and looks out on the magnificent prospect whose glories blind the gaze, whose beauties intoxicate the soul, and whose blessedness no language can describe. But unlike Moses he will cross the river and enter the goodly land. May that happy realization be ours through our Lord Jesus Christ!

As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake with beholding Thy form. Amen. Ps. 17: 15. I Tim. 1: 17.

Which things angels desire to look into. I Peter 1: 12.

Yet there be vast and dim dominions,
Oceans without a shore,
Which not the boldest angel pinions
Have ventured to explore;
And there be mysteries fathomless
Wrought in a flame of fire,
Whereat the cherubim may guess
But have not dared inquire.

—*T. E. Hankinson.*

NO angel in heaven has yet exhausted the knowledge which God can impart, and the glories which his character suggests and illustrates. Right views of His character and His work, are the sum and essence, the heart and crown, of the Christian religion. The man who has a profound knowledge of Jesus Christ possesses all that is really essential to his welfare in time, and his blessedness in eternity. Whatever a man may know of the learning of earth, if he be ignorant of Jesus Christ, he is ignorant indeed. Though he be skilled in science, if he knows not the science of salvation he is pitifully blind and ignorant. He may know all the other characters of history, but if he knows not Jesus Christ, he has never known true excellence in character, purity in heart, and divinity in humanity. The school of Jesus Christ is the noblest of all universities.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ. Amen. Eph. 1: 3.

And He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne. Zech. 6: 13.

Dear Love, that heeds the bird in nest,
The singing bird, the dead in wood;
Great Love! that smiles from east to west,
And fills all places as a flood.

Avenging Love! But who shall call,
Avenge me, Lord. O Christ, we see
The lifted hands have wounds! we fall
In silent shame to worship Thee.

—*Caroline Chesebro.*

IT is certain that Jesus rules this world; that his pierced hand is on the sceptre of the universe, and that his will is law in heaven above and on earth beneath. Jesus Christ has never abdicated his throne. No mandate of materialism can ever banish God from his universe. He walks amid his stars in sublime majesty; but he walks amid his grape vines and rose bushes in creative power and ornate glory. He threads the milky way in unique splendor; but no less does he walk in the lowliest vales trodden by his humblest saints. Loftier than all the thrones of earth and mightier than all the sceptres of czars, emperors, and kings, is the august throne and resistless sceptre of the Christ of God.

We give Thee thanks, O Lord God, the Almighty, who art, and who wast; because Thou hast taken Thy great power, and didst reign. Amen. Rev. 11: 17.

If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.
I John 1: 9.

I bow my forehead to the dust,
I veil mine eyes for shame,
And urge, with trembling self-distrust,
A prayer without a claim.

I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail cries,
The world confess its sin.

—*John Greenleaf Whittier.*

THESE words have given comfort and inspiration to many doubting and fearful hearts. They have often come as a message from God himself to sinful and struggling souls. They sing themselves in our hearts now as strains of sweet and heavenly music. They will never lose their meaning nor their inspiring ministry until this sinful world is fully converted to God. They stand in the Scripture in close connection with the assertion that if we say we have no sin we are guilty of deceiving ourselves, and thus we prove that the truth is not in us. But while we are obliged to confess that we have sinned we may cherish the joyous hope of being cleansed from all unrighteousness. No man in his senses dare say in the sight of God he is without sin; but every penitent soul may confess his sin, and rejoice in God's forgiving grace.

I acknowledged my sin unto Thee, and mine iniquity did I not hide; I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sins. Amen.
Ps. 32: 5.

Whatsoever He saith unto you, do it. John 2: 5.

I am so glad to think
 I am not bound to make the world go right,
 But only to discover and to do
 With cheerful heart the work that God appoints.
 —*Jean Ingelow.*

ONE of the sweetest words spoken by any woman in the New Testament, was spoken by Mary, the mother of Jesus. Yonder the guests were assembled at the wedding in Cana of Galilee. A perplexity had arisen about the wine. The supply is failing; the hosts are extremely anxious; the servants know not what they shall do; but the mother of Jesus goes to them and says, "whatsoever he saith unto you, do it." She was not inspired, she was not divine; she does not deserve the idolatrous worship often ignorantly or wickedly offered her, but she uttered a wholesome and sublime truth at that wedding feast. Why stand hesitating when Jesus speaks? He is King in Zion. Care not what men may say, care wholly what Jesus says.

I have sworn, and have confirmed it, that I will observe Thy righteous ordinances. Teach me, O Jehovah, the way of Thy statutes; and I shall keep it unto the end. Give me understanding and I shall keep Thy law: yea, I shall observe it with my whole heart. Amen. Ps. 119: 106, 33, 34.

He that worketh deceit shall not dwell within my house; he that speaketh falsehood, shall not be established before mine eyes. Ps. 101: 7.

Hateful to me, as are the gates of hell,
Is he who, hiding one thing in his heart,
Utters another.

—*Homer in The Iliad.*

For neither man nor angel can discern
Hypocrisy, the only evil that walks
Invisible, except to God alone.

—*John Milton.*

HERE ought to be in a Christian nothing deceitful or hypocritical; he should be all he professes to be; his life should be free from trick and cunning; his motives disinterested and pure; in a word, he should be like his Lord and Master. Such a character may always be examined in the brightest sunshine of publicity. It is willing to be scanned by men and angels, and even by God himself. This is a wonderful thought. Who can endure the tests? Jesus was so pure, so holy, so free from spot or flaw, that all the light of all the ages streaming upon him has failed to discover any defect. God, help us to possess characters which may be judged in the sunshine here as they shall be judged at the last in the dazzling light of the eternal throne!

Deliver me from the deceitful and unjust man? Ps. 43: 1.
Remove me from the way of falsehood; and grant me Thy law graciously. Amen. Ps. 119: 29.

Wherefore, also, God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. 2: 9, 11.

Hallowed be Thy name, Hallelujah!
 Infinite Ideality!
 Immeasurable Reality!
 Infinite Personality!
 Hallowed be Thy name, Hallelujah!

—*Alfred Tennyson.*

WHAT the Himalayan range, the most elevated and stupendous mountain system on the globe, sweeping across historic lands, and rising so high that the superb Matterhorn, if lifted bodily and placed upon the Jungfrau, would not reach its glittering heights, that and more, Jesus Christ is to the long line of men who have risen highest in moral grandeur in the history of the race. Jesus Christ is the pearl and crown of humanity; he is the loftiest specimen of manhood the race has produced; he is the fullest manifestation of divinity God has given the world; he is the effulgence of God's glory, and the very image of his substance. He rises in unapproachable glory, not only above men, but also above saints and seraphs, and angels and archangels. Gazing upon him, we can exclaim with inexpressible enthusiasm, "Ecce Homo," and with equal truth we can reverently exclaim, "Ecce Deus."

Gird Thy sword upon Thy thigh, O Mighty One, Thy glory and Thy majesty. Thou hast loved righteousness and hated wickedness, therefore God, Thy God hath anointed Thee with the oil of gladness above Thy fellows. Amen. Ps. 45: 3, 7.

Shall not the Judge of all the earth do right? Gen. 18: 25.

Shall not the Judge of all the earth do right?
Ay, child, and more! thou hast not learned to spell
Love's first great letter, centuries of pain
Still leave him terrible in thy scared sight,
Who quenqueth with His tears the fires of hell,
And yearneth o'er the Cities of the Plain.

—*Josephine Dodge Daskam.*

IT is an unspeakable comfort to us, amid the perplexities of God's providences, to know that the Judge of all the earth will do right. This truth is clearly implied in the case of Abraham in his intercessions for Sodom, when he asked, "Shall not the Judge of all the earth do right?" It is a deeply interesting thing that Abraham made intercession for Sodom. This intercession teaches that God holds inquest upon the moral condition of a city; that God encourages men to pray for cities, and that, in this case, at least, ten righteous men could save the city. Abraham was thus possessed of tremendous possibilities for the deliverance of Sodom. Had he continued praying the city might have been delivered.

We ought all to rejoice that the authoritative decision regarding men for time and for eternity, is with God and not with us. God knows all the circumstances of every case, and God as final Judge will do absolutely right. This fact gives us great calmness, peace, and joy amid the perplexities of life.

Judge me, O Jehovah, according to Thy righteousness, and to my integrity that is in me. Amen. Ps. 7: 8.

But Jesus took him by the hand, and raised him up; and he arose. Mark 9: 27.

Ours be the willing hand
 Thy work to share,
 Ours be the loving heart
 Thy cross to bear.
 True daughters of the King
 New songs our lips shall sing,
 Faint hearts and sorrowing
 These are our care.

—*Mary Lowe Dickinson.*

WE never can do effective work for Christ at long ranges. We need to-day what has been finely called, "An enthusiasm for humanity." The world and the church in a divinely beautiful sense must come close together. When Jesus helped men who were blind, he touched their eyes, men who were deaf, he put his finger in their ears; men who had fallen low, he lifted them up with his own hand. So the church now must have a great heart of love and a warm, strong hand of help for those who are down in sorrow and sin. It will not do for the church simply to send her check or her missionaries into the abodes of wretchedness and sinfulness; she must go herself in the person of her manly sons and consecrated daughters. The church needs a broader, deeper, truer, and so holier conception of her mission.

Jehovah, who is like unto thee, who deliverest the poor from him that is too strong for him. . . . But as for me when they were sick, I behaved myself as though it had been my friend or my brother. O Lord be not far from me. Amen.
 Ps. 35: 13, 14, 22.

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat. Luke 22: 31.

Satan desires us great and small
As wheat to sift us, and we all
Are emptied;
Not one however rich or great
Is by his station or estate
Exempted.

In St. Luke's Gospel we are told
How Peter in the days of old
Was sifted,
And now though ages intervene
Sin is the same, while time and scene
Are shifted.

—Henry Wadsworth Longfellow.

THE burden of sin which presses on us all, the stings of conscience, the pangs of remorse, no human power can bear, no love of earth, however tender and true, can remove. The man who is a stranger to Christ is thus burdened. He is a voyager without a pilot, a traveller without a guide, a child without a father, a sinner without a Saviour. If God spared not his own Son when that Son stood in the room of sinful man, how can God spare men when they stand before him laden with their own guilt? If the load of the world's guilt when laid upon Christ crushed him into sorrow too deep for human thought, crushed him to death and the grave, oh, how shall any man attempt to stand before God bearing all the burden of his guilt? As God lives, the soul that has not cast off the burden of its guilt upon the sin-atoning Lamb, shall die.

O Jehovah, Thou knowest my foolishness; and my sins are not hid from Thee. Amen. Ps. 69: 5.

And we know and have believed the love which God hath in us. 1 John 4: 16.

Send a sweet breeze from Thy sea, O, Lord,
From Thy deep, deep, sea of love;
Though it lift not the veil from the cloudy height;
Let the brow grow cool, and the footsteps light
As it comes with a holy and soothing might,
Like the wings of a snowy dove.

—*Francis Ridley Havergal.*

NOWHERE in the Bible is there any attempt made to give us a statement of the measure of God's love, if any man might know that love, that man would surely be the Apostle John. He did know much of it, he had grasped the hand, looked into the eyes, listened to the voice, and felt the throbbing of the heart of Jesus Christ. But even he does not attempt to tell us the measure of this love. If any other man might know the measurement of God's love that man would be the peerless Paul. But he nowhere attempts it. He is awed, charmed, overwhelmed by the love of God in Christ Jesus. It constrained him to live and die for Christ. He was assured that no created thing could separate him from that wondrous, mighty, and eternal love. He prayed that he might know it, but immediately declared that it passeth knowledge. He cannot tell fully its greatness, any more than could the Apostle John, who can only speak of its manner, and not of its measure.

I will worship toward Thy holy temple, and give thanks unto Thy name for Thy loving-kindness, and for Thy truth. Jehovah will perfect that which concerneth me: Thy loving-kindness, O Jehovah, endureth forever; forsake not the work of Thine own hands. Amen. Ps. 138: 2, 8.

And He overthrew those cities, and all the Plain, and all the inhabitants of the cities, and that which grew upon the ground. Gen. 19: 25.

The monuments of mortals
Are as the flowers of the grass,
Through Time's dim portals
A voiceless, viewless wind doth pass,
And where it breathes the brightest blooms decay,
The forests bend to earth more deeply day by day,
And Man's great buildings slowly fade away.

—*Unknown Author.*

ALL earthly possessions are most precarious. Nothing on earth abides. One is conscious of the majesty and glory of the pyramids, partly because they are so ancient and apparently so stable. Kingdoms have risen and fallen, empires have bloomed and withered, but the pyramids have remained. The thought that the Sphinx has from time immemorial gazed in sublime silence out over the desert, gives an indescribable charm to its strange face and impressive attitude. But the pyramids are crumbling to the earth; they are lower to-day than once they were. Nothing on earth abides. War, pestilence, famine, commercial embarrassments, financial stringencies, these are all characteristic of the earth and before them our possessions take wings. Thank God there are possessions that lay hold on eternity!

For all our days are passed away in Thy wrath: we bring our years to an end as a sigh. The days of our years are three score years and ten or even by reason of strength fourscore years; yet is their pride but labor and sorrow; for it is soon gone and we fly away. Return, O Jehovah; how long? and let it repent Thee concerning Thy servants. Amen. Ps. 90: 9, 10, 13.

All ye inhabitants of the world, and ye dwellers on the earth, when an ensign is lifted up on the mountains, see ye; and when the trumpet is blown, hear ye. Is. 18: 3.

The trumpet call of duty
Is sounding on the air,
It calls for strength and beauty,
It calls the brave and fair,
It calls to strife and sorrow,
To present toil and pain,
But victory to-morrow
Shall be eternal gain.

—*Alfred H. Miles.*

IT is said that on one occasion Napoleon standing before his troops asked for one hundred men to lead a forlorn hope. He frankly told them that every man would doubtless be killed the moment the enemy opened fire. Who would dare to respond to this call and die for his emperor? Did one hundred men respond? It is said that the whole regiment as one man instantly sprang forward in solid line to obey. Shall Christ call, and men refuse him as the Captain of our salvation and the Redeemer of our souls? True Christian love and loyalty to our Divine Commander will teach us to make any sacrifice for our faith and our Lord. We must break with the world; we must follow the Lord fully; we must love him more than father or mother. But love makes obedience easy. Let our love lead us to lay down our life at the call of the King of kings.

Thou art my king, O God: . . . through Thee will we push down our adversaries: through Thy name will we tread them under that rise up against us. Amen. Ps. 44: 4, 5.

Behold, God doeth loftily in His power: who is a teacher like unto Him? Job 36: 22.

Happy the man taught by the truth itself;
Not by the shapes and sounds that pass across his life,
But by the very truth.

Oh, God of truth,
Make me one with Thee in eternal love;
Oft am I weary, reading, listening,
But all I wish and long for is in Thee.
Then silent be all teachers, hushed be all creation
at the sight of Thee;
Speak Thou to me alone.

—*Thomas à Kempis.*

A CHRISTIAN'S hope is always defensible. We repel with utmost scorn the idea that a man acts contrary to the highest reason when he submits to the lordship of Jesus Christ. The fact is that only as a man submits to the lordship of Jesus Christ does he act in harmony with the highest reason. The man who opposes Jesus Christ commits moral suicide. There are many things in religion above our reason, but not contrary to the highest reason. Let us be sure that our hope is well founded, and then let our answer be always ready in defence of the faith. Let us strive to be familiar with the evidences of the truth of our holy faith; this faith is founded on evidence which may be fully understood, and clearly stated, and we ought to welcome the opportunity of testifying to all men regarding our blessed hope.

I am not worthy of the least of all Thy loving-kindnesses and of all Thy truth, which Thou hast showed unto Thy servant. Amen. Gen. 32: 10.

They serve Him day and night in His temple. Rev. 7: 15.

So many worlds to view such realms and spaces,
There needs must be
Some room and use, for all our powers and graces
In just degree.

—*Charles Lancaster Fora.*

He rests, but He is never idle,
A thousand years pass like a day
In the glad sunshine of that Paradise
Where work is sweeter than play.

—*Rev. Henry J. Van Dyke.*

WE cannot think of the inhabitants of heaven as idling by its purling streams and in the enjoyments of its balmy airs. We think of heaven as a place of ceaseless but tireless activity. Shall not David there strike his harp to sweeter songs than he ever sang on earth? Shall not Isaiah speak of the glory and majesty of God in nobler words and loftier strains than marked his divinest earthly prophecy? Shall not Paul there glow with a holy enthusiasm compared with which his highest earthly visions were cold and dark? Shall not the thousand godly martyrs, preachers, philosophers, poets, scientists, and unlettered saints there rise to heights of achievement and possibility such as no language can express and no thought now conceive? We could not now endure the full sight of the glory which awaits us as the heirs of God.

All nations whom Thou hast made shall come and worship before Thee, O Lord; and they shall glorify Thy name. For Thou art great and doest wondrous things: Thou art God alone. Amen. Ps. 86: 9, 10.

Know ye not that your body is a temple of the Holy Spirit, which is in you, which ye have from God? 1 Cor. 6: 19.

There is an architecture grander far
 Than all the fortresses of war,
 More inextinguishably bright
 Than learning's lonely towers of light,
 Framing its walls of faith and hope and love
 In deathless souls of men it lifts above
 The frailty of our earthly home,
 An everlasting dome,
 The sanctuary of the human host,
 The temple of the Holy Ghost.

—*Rev. Henry J. Van Dyke.*

THE gospel sanctifies and glorifies the body. It becomes under the Gospel's influence the temple of the Holy Spirit. It is a false and wicked conception of religion which degrades the body. Religion, when its work is complete, contemplates the resurrection of the body as well as the redemption of the soul. He, who sins against his body, sins against his God. Ever since Christ tabernacled in human flesh, the body has been dignified and glorified. Let us honor it as belonging to Christ and a part of His wonderful workmanship. Obedience to Christ tends directly to make sound bodies. It nips vice in the bud, supplants impure thoughts and unholy desires, substituting the highest aims and the best motives as the ruling principles of life. So that to write Christ upon the soul is often to write health, vigor, and beauty on the body.

My frame was not hidden from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth; thine eyes did see mine unformed substance; and in Thy book they were all written. Amen. Ps. 139: 15, 16.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. . . . That what is mortal may be swallowed up of life. 2 Cor. 5: 1, 4.

Why be afraid of death as though your life were breath?
 Death but anoints your eyes with clay. O glad surprise:
 This is the death of death; to breathe away a breath
 And know the end of strife, and taste the deathless life,
 And joy without a fear, and smile without a tear,
 And work, nor care to rest, and find the last the best.

—*Rev. Maltbie Davenport Babcock.*

DEATH is our last enemy. He is a trespasser on the fair fields of earth. Death is absolute, universal, and unescapable, and would be eternal but for the triumph of Jesus Christ. We have a right to hate death as a fruit of sin; but, thank God, we may have a complete victory over death. Death is dethroned, discrowned, and unseptrated. Instead of being the jailer of Hades, death is now to the Christian the porter of Paradise. Living is really dying. Dying is really living. No men who have ever truly lived can ever really die. They shall shine as stars forever and ever. On this side of heaven we are exiles; in heaven we shall be citizens. This side of heaven we are orphans; in heaven we shall be children in our Father's house. Here we are sometimes vanquished by evil, but the day of our death is our conquering day, our coronation day.

Jehovah, make me to know mine end, and the measure of my days what it is; let me know how frail I am. Behold, Thou hast made my days as handbreadths, and my life-time is as nothing before Thee. Amen. Ps. 39: 4, 5.

The sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. II Tim. 3: 15.

The sacred pages of God's own Book
Shall be the spring, the eternal brook
In whose holy mirror night and day
Thou'lt study heaven's reflected ray.

—*Thomas Moore.*

IN the Holy Scriptures are hid all the treasures of wisdom and knowledge. The Bible sweetens all domestic life, and is the savor of life in all domestic relations. It glorifies marriage, beautifies home, and prophesies of heaven. It makes earth the foretaste of Paradise. It makes the wilderness of social life glad. It makes the desert of earth blossom into the garden of God. Let us love the Holy Book that it may fully control our daily lives for the good of man and for the glory of God. Most of all, let all men believe in the divine Lord and Saviour Who is in the fullest sense the divine Word whom the Book makes known. No man may claim the honors of the highest culture if he is ignorant of the word of God. Let it sing itself through the soul, giving clearness to the thoughts, wings to the imagination, enterprise in practical life, inspiration to daily duty, hope in death, and glory in eternity.

Thy word is very pure; therefore Thy servant loveth it. Thy testimonies are righteous forever: give me understanding, and I shall live. I have gone astray like a lost sheep: seek Thy servant; for I do not forget Thy commandments. Amen. Ps. 119: 140, 144, 176.

Withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. Eph. 6: 16.

Faith turns serenely to the steadfast sky,
 Still answering the heart that sweeps the ground
 Sobbing in fear, and tossing restlessly,
 Hush, hush, the dawn breaks o'er the eastern sea,
 'Tis but thine own dim shadow troubling thee.

—*Edward Rowland Sill.*

FAITH is the shield that wards off the fiery darts of Satan. If faith stands the man will stand. It is easy to exercise faith in Jesus when the air is sweet, when it is perfumed with the breath of prayer, and praise, when joy and peace reign in the home, and the sympathy of brethren is manifested in the church; it is easy when it is the rare month of June in the heart, home, and church. But when December comes and the winds are bleak and flecked with snow, and we are chilled to the bone, when business is bad and friends fail us, Oh then it is hard to have faith. Then indeed we need faith, faith in God, in love, in purity, in truth, in virtue, in honesty, and in ourselves as the children of God, as the objects of his care, and the heirs of his glory. We may be standing to-day on the border of some great trial. Oh, Christ, give us that faith that shall make us more than conquerors!

I will cry unto God most high, unto God that performeth all things for me, He will send from heaven and save me. God will send forth His loving-kindness and His truth Amen. Ps. 57: 2, 3.

I pray not that Thou shouldst take them from the world, but that Thou shouldst keep them from the evil one. John 17: 15.

There was a time when low on bended knee,
 With outstretched hand and wet uplifted eye
 I cried, O Father, teach me how to die,
 And give me strength Death's awful face to see
 And not to fear. Henceforth my prayer shall be
 Help me to live. Stern life stalks by
 Relentless and inexorable, no cry
 For help or pity moveth her as she
 Gives to each one the burden of the day.

Therefore, let us pray,
 Give us the strength we need to live, oh Lord.

—*Julia Caroline Ripley Dorr.*

CHRISTIANS are to be in the world, but the world is not to be in them. Christians are here to fight God's battles with the foes of truth and righteousness. They are the salt of the earth; they are the light of the world. It is possible for them to gain the victory over the world even when engaged in its affairs. This victory is a glorious attainment, it is a transcendent triumph. Body, soul, and spirit are to be wholly sanctified to God and to be earnestly used in the service of men. This threefold sanctification is the aim, the ideal, the goal of Christian endeavor. In all its deep significance it may not be realized. But the loftier the ideal, the loftier the result; for as our ideals, so in large part shall we ourselves become.

I shall not die, but live, and declare the works of Jehovah,
 . . . Thou art my God, and I will give thanks to Thee:
 Thou art my God, I will exalt Thee. Amen. Ps. 118: 17, 28.

In returning and rest shall ye be saved: in quietness and in confidence shall be your strength. Is. 30: 15.

In quietness shall be your strength,
 In silence mighty things are wrought,
 Silently builded thought on thought,
 Truth's temple greets the sky;
 And like a citadel with towers,
 The soul with her subservient powers,
 Is strengthened silently.

—*Rev. Thomas Toke Lynch.*

WE are constantly impressed with the fact that most of the great movements of God, both in creation and redemption give out no sound. Religion is a more persuasive, dominant, and beneficent force than either its friends or its foes ordinarily appreciate. Like many other mighty forces it works largely in silence. It does not give out a loud report when it undermines some hoary error or establishes some benignant truth. God's great heavens and His vast laboratory in the earth give forth, for the most part, no sound in their gigantic movements. God's greatest works move in silent realms. The sun moves in silence from its rising to its setting, but its force is immeasurable; but silently as the sun shines and the seeds grow, religion shall grow till the earth is filled with the glory of God. Christianity is no exception to this law. Like its founder, it often comes not with observation.

Blessed be Jehovah God, the God of Israel, who only doeth wondrous things: and blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen.
 Ps. 72: 18, 19.

As newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation. 1
Pet. 2: 2.

March on my soul, nor like a laggard stay,
March swiftly on, yet err not from the way
Where all the nobly wise of old have trod,
The path of faith made by the sons of God!

Follow the mark that they have set beside
The narrow cloud swept track to be thy guide;
Follow, and honor what the past hast gained
And forward still that more may be attained.

—*Rev. Henry J. Van Dyke.*

GROWTH in religion is as natural as in any other faculty of the soul. All professors of religion who have become distinguished for faith, zeal, and consecration have developed their religious faculties as the result of a definite purpose, and by the use of appropriate means, and not as the result of accident. As well might a man expect to become eminent for learning without earnest study, as to expect to grow in divine grace and knowledge without putting forth the necessary effort and using the divinely appointed means. Men have no more religion than they determine to have. If they are willing to pay the price in self-abnegation and self-consecration in giving up all they have and are to the service of God and man, they shall have piety in the most eminent degree.

Thou, O Jehovah, art on high forevermore. . . . The righteous shall flourish like the palm-tree. . . . They shall flourish in the courts of our God. They shall still bring forth fruit in old age. Amen. Ps. 92: 8, 12.

The hope set before us which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is within the veil. Heb. 6: 18, 19.

Hope and pray on: patience and prayer are strong,
Stronger than strength of pain, and sting of wrong;
Fail not and falter not: the pathway lies
Only through sorrow to the sinless skies;

Then when the riddle of the world is read
And hate and pain, and time and toil are dead,
Then shall ye learn the lesson of the years
And wear the coronal Endurance wears.

—*Edwin Arnold.*

HOPE is to the soul whan an anchor is to the ship. As the anchor preserves the ship when the winds blow and the waves beat, so hope preserves the soul in the midst of life's tempests and trials. Hope is the light from heaven to illumine the darkest days of our life. Faith and hope are vitally related; both have a common origin and a common mission. Hope is the force which keeps all the wheels of life going. If hope dies the joy of life is gone. The Bible speaks of a living hope; it implies, therefore, that there must be a dead hope. The most wretched man conceivable is the man who is without God and without hope. The worldling can only say, *dum spiro spero*, "while I breathe I hope"; but the true Christian can say, *dum expiro spero*.

I will hope continually and will praise Thee yet more and more. Thou who hast done great things, O God, who is like unto Thee? Thou who hast showed us many and sore troubles, wilt quicken us again, and wilt bring us up again from the depths of the earth. Amen. Ps. 71: 14, 19, 20.

Love never faileth. I Cor. 13: 8.

Thou from the first, unborn, undying love!
Albeit we gaze not on thy glories near
Before the face of God didst breathe and move,
Though night and pain and ruin and death reign here;
Thou foldest like a golden atmosphere
The very throne of the eternal God;
Passing through thee the edicts of His fear
Are mellowed into music. Thou dost ever brood above
The silence of all hearts unutterable love.

—*Alfred Tennyson.*

LOVE is an abridgement of the divine law, and is a fundamental precept in the holy gospel. Love is the true spirit prompting right action in every line of Christian duty. Love covers a multitude of sins. Love is the feet of duty running out in the path of obedience. Love is the hands of duty dispensing blessings. Love is never puffed up; but is kind in heart, lowly in spirit, and helpful in service. Love is the bond of perfectness, and the true touchstone of all creeds and confessions. It is the heart and soul of all true religion. Well did Mr. Beecher, quoting these words—"and now abideth faith, hope, love, these three; but the greatest of these is love," add, "for love is the seraph, and faith and hope are but the wings with which it flies."

Grace to you and peace from God the Father and our Lord Jesus Christ, Who gave Himself for our sins, that He might deliver us out of this present evil world, according to the will of our God and Father: to Whom be the glory forever and ever. Amen. Gal. 1: 3, 5.

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? 1 Cor. 3: 16.

For God is never so far off
As even to be near,
He is within. Our spirits
Are the homes He holds most dear.

So all the while I thought myself
Homeless, forlorn and weary,
Missing my joy, I walked the earth
Myself God's sanctuary.

—*Rev. Frederick William Faber.*

THE bodies of true believers are the temples of the Holy Ghost. This is a marvelous thought; this is a blessed realization. Christ dwelt as in the flesh, tent or tabernacle; but the Spirit dwells in us as in a temple. He is to abide with his people even unto the end. From those who are true believers, the Spirit will never take his departure. He is here as the advocate of God the Father with men, and Christ is present on high as the advocate of men with God the Father. In the Reformation period the Spirit was especially the illuminator of God's word to God's people. In later times, especially the times of Wesley and Whitfield, when the Church had sunk into a cold and dead formalism, the Spirit was the quickener of God's people. Perhaps in our day he is peculiarly the leader of God's people, revealing to them the things of Christ, leading them into all truth and into enlarged spheres of benevolent activity, in missionary enterprises at home and abroad.

I am a companion of all them that fear Thee, and of them that observe Thy precepts. The earth, O Jehovah, is full of Thy lovingkindness; teach me Thy statutes. Amen. Ps. 119: 63.

He that was dead came forth bound hand and foot with grave clothes. . . . Many, therefore, of the Jews, who came to Mary and beheld that which He did, believed on Him. John 11: 44, 45.

Her eyes are homes of silent prayer
Nor other thoughts her mind admits,
But he was dead and there he sits,
And He that brought him back is there.

Then one deep love doth supersede
All others when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.

—*Alfred Tennyson.*

THE narrative of the death and resurrection of Lazarus abounds in minute touches of great beauty and tenderness, and it is a narrative whose silences are as voiceful, if we listen, as are its voices themselves. Our Lord's love, as here manifested, is as discriminating as it is tender, for Lazarus seems to have been an only brother and his sisters' hearts clung to him with a peculiar fondness. We behold here the loving compassion of Christ's loving heart; and the sweetness and blessedness of His divine-human sympathy. Had there been an omission of these tender touches in the life of Christ, had there been no example of his dealing with a household in deep grief, the picture of his life would have been incomplete, and the force of his example would have been greatly weakened.

I was dumb with silence, I held my peace even from good;
and my sorrow was stirred. And now, Lord, what wait I
for? My hope is in Thee. Amen. Ps. 39: 2, 7.

Ye do err, not knowing the scriptures, nor the power of God. Matt. 22: 29.

Within this awful volume lies
 The mystery of mysteries,
 Happiest they of human race
 To whom our God has granted grace
 To read, to fear, to hope, to pray,
 To lift the latch and force the way;
 And better had they ne'er been born
 Who read to doubt, or read to scorn.

—*Sir Walter Scott.*

INFIDELITY calls Moses a blunderer and the Bible a fraud for affirming there was light before the sun; and now all the scientists declare that this result must have occurred. Moses was no scientist. How came he to anticipate the conclusion of modern science? God taught him; he was inspired of the Almighty. God taught Moses and Moses teaches the scientists of the twentieth century. In medicine as in astronomy Moses is abreast of the science of to-day. Who taught Moses? The Almighty. How came the cosmogony of Moses to be right, according to the latest dicta of science, while that of heathen nations excites the laughter of the world to-day? Let all believers rejoice in God's word which has been magnified in halls of learning, in homes of devoutness, and in the church of Jesus Christ throughout the world.

I am Thy servant; give me understanding, that I may know Thy testimonies. It is time for Jehovah to work, for they have made void Thy law. I love Thy commandments above gold, yea, above fine gold. Amen. Ps. 119: 125, 126.

The pride of thy heart hath deceived thee, O thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou mount on high as the eagle, and though thy nest be set among the stars, I will bring thee down from hence, saith Jehovah. Obadiah 3, 4.

Pride, of all others the dangerous fault
 Proceeds from want of sense, or want of thought,
 —*Wentworth Dillon.*

Of all the causes which conspire to blind
 Man's erring judgment and misguide the mind,
 What the weak head, with strongest bias, rules
 Is pride, the never-failing vice of fools.
 —*Alexander Pope.*

AN enemy of our souls that often lurks in the recesses of our hearts is pride. Pride is a subtle sin. Pride is often manifested in proclaiming its absence and in calling itself humility. Satan makes men proud that they are not proud. Pride becomes selfish and worships itself rather than God. Pride drove Adam out of Paradise and Lucifer out of Heaven. Pride is often more conspicuous when it assumes the part of humility than when it wears resplendent robes. Men who are proud of their humility are often a greater evil than the most arrogant. Those who indulge in the self-conceit of godness God will humble in the mire. Those who claim perfection in their Christian characters God will humble by effective discipline if they are truly his children.

In the pride of the wicked the poor is hotly pursued. Arise, O Jehovah; O God, lift up Thy hand; forget not Thy poor. Amen. Ps. 10: 2, 12.

Be Thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. 1 Tim. 4: 12.

The dear Lord's best interpreters
Are humble, human souls;
The gospel of a holy life
Is more than books or scrolls.

From scheme and creed the light dies out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives.

—*John Greenleaf Whittier.*

THE more profoundly we contemplate the truths of our holy religion the more completely do we represent these truths before our fellow men. The more steadily we gaze on the Lord the more do we reflect brightness and beauty. Christians may live in increasing light and in growing love. They go from strength to strength; they advance from one degree of holiness to another; they go from one experience of blessing to a higher until they enjoy the beatific vision of God in his immediate presence. Now they see the King in his beauty in the land that is far off; but one day they shall be in that land and shall cast their crowns at the King's feet; one day they shall see Jesus as he is and be entirely like him and so shall be forever with the Lord.



Blessed are they that are perfect in the way; who walk in the law of Jehovah. Ps. 119: 1. Surely the righteous shall give thanks unto Thy name. Amen. Ps. 140: 13.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. 2 John 9.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul,

And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the book our mothers read.

—*John Greenleaf Whittier.*

ONLY the graduate of Christ's school on earth can be a matriculate in the celestial university where saints and seraphs, angels and archangels may be his fellow-students. The man who sits in the lowliest place at Jesus' feet is the man best prepared steadily to walk on the dizziest heights of human learning. The man who knows not the grace and knowledge of Jesus Christ is without the knowledge which pertains to his highest development on earth and to his full blessedness in eternity. All the treasures of wisdom and knowledge are hidden in God; and there are many things the angels desire to look into concerning the plan of salvation, so deep and profound are these eternal truths. Could finite man be more divinely employed than in searching for infinite knowledge?

Teach me good judgment and knowledge; for I have believed in Thy commandments. It is good for me that I have been afflicted; that I may learn Thy statutes. Amen. Ps. 119: 66, 71.

Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with rich apparel. Zech. 3: 4.

Here I stand of all unclothéd,
Waiting to be clothed upon
By the church's great betrothéd,
By the everlasting One.
Hark! He turns the admitting key,
Smiles in love, and welcomes me;
Glorious forms of angels bright
Clothe me in the raiment white.

—*Prof. George Wilson.*

WE have here the garments of the divine nuptials; we have the flowing robes of the heavenly kingdom. They have been made white in the blood of the Lamb. Behold the redeemed in glory! Whence came they? See their flowing robes of spotless white! Marvelous mystery of redeeming love, these robes are made white by the cleansing power of the blood. Oh, precious truth! Oh, blessed gospel! Oh, mighty Saviour! While the Roman soldiers at the foot of the cross were casting lots for Christ's seamless, spotless robe, he was preparing for you and me a seamless, spotless and sinless robe of righteousness. That robe he now offers you. It will hide your deformities. It will make you a son, a daughter of the Lord of life and glory. Will you put it on? Then will his righteousness clothe you with the garment of salvation.

I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness. Amen. Is. 61: 10.

All His ways are justice: a God of faithfulness and without iniquity, just and right is He. Deut. 32: 4.

Whoever fights, whoever falls;
 Justice conquers evermore,
 Justice after as before,
 And he who battles on her side,
 God, though He were ten times slain,
 Avows him victor glorified,
 Victor over death and pain.

—*Ralph Waldo Emerson.*

GOD must be just or cease to be God. We cannot for a moment think of God as unjust. One act of injustice on the part of God would overthrow His throne and leave this universe without a judge, without a father, without a Saviour, without a God. The attribute of absolute justice is inseparable from all true ideas of the God and Father of our Lord Jesus Christ. In bestowing His mercy He will be true to His promise. He will be just to His Son in the covenant of redemption, and he will be true to men who have put their implicit trust in Jesus Christ. The atonement of Jesus Christ satisfies our sense of justice, and enables us to see how God can now be just and the justifier of those who have put their trust in Jesus. There is perfect harmony between God's attributes of justice and mercy.

Thou hast a mighty arm; strong is Thy hand, and high is Thy right hand. Righteousness and justice are the foundation of Thy throne: loving-kindness and truth go before Thy face. Amen. Ps. 89: 13, 14.

Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. Is. 52: 13.

Oh, Lamb, once slain, now seated on the throne
 Of glory underived, no more to die,
 Reign Thou in might, eternal and alone
 Let heaven, earth and hell thy rightful sceptre own.
 —*Rev. Phineas Robinson.*

IN every great musical composition there is a diapason, a unitive, a pervasive, a dominant, a concordant note. Jesus Christ is the diapason of the oratorio of the Bible. His name is the harmonious note in the glorious song of the ages. The score and the text were written by God through holy men of old. Throughout all the Bible the name of Christ echoes, and the glory of Christ shines. Through the corridors of Bible revelation the footfalls of Christ reverberate, and the music of his name resounds. Creation and revelation, art and science, song and story, reveal Christ; and learning and genius, and all earthly rulers reach their noblest heights when they bend in lowliest reverence at the feet of Jesus Christ, and crown Him King of Kings, and Lord of Lords. For God hath promised that to Him every knee shall bow and every tongue confess that he is God, to the glory of God the Father.

Our Lord Jesus Christ, . . . the blessed and only Potentate, the King of kings, and Lord of lords: Who only hath immortality, dwelling in light unapproachable; Whom no man hath seen, nor can see: to Whom be honor and power eternal. Amen. 1 Tim. 6: 14, 15, 16.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof. Rom. 6: 12.

What profits it that He has risen,
 If dead in sins thou yet dost lie?
 If yet thou cleavest to thy prison,
 What profits that He dwells on high?
 His triumph will avail thee naught,
 If thou hast ne'er the battle fought.

—*Lyra Germanica.*

A TRUE Christian will never allow sin to be his master; like Peter he may sometimes deny his Lord, but like Peter, if he have done this, he will weep bitterly over his fall. He will not walk in sin, nor give himself up to its power, nor be its slave. Sin may be in him, but he will not long be in it. If you know that you hate sin, and desire to master it, that you constantly strive against its presence and power, that you desire to gain the victory over every form of evil, rest assured that you are born from above, and that you are truly a child of God. If you give evil thoughts no welcome, no quarter, you need not let them rob you of your Christian hope and the joy of divine Sonship. But guard, oh, prayerfully, guard your soul against indulging in known sin against God.

Who can discern his errors? Cleanse Thou me from hidden faults. Keep back Thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright and I shall be clear from great transgression. Amen. Ps. 19: 12, 13.

For I have satiated the weary soul, and every sorrowful soul, have I replenished. Jer. 31: 25.

Life's sorrows with inexorable power,
Sweep desolating, o'er this mortal plain;
And human lives and hopes fly as the chaff,
Borne from the whirlwind by the ripened grain;
Ah! when before that blast my hopes all flee,
Let my soul calm itself, O Christ, in Thee.

—*Harriet Beecher Stowe.*

Ah, good friend: that soul
Hath done with sadness, which knows Christ aright.

—*Matthew Arnold.*

EVERY heart knows its own sorrow. Every heart has a history known only to the individual, and to Him to whom the secrets of all hearts are known. As in every home there is a closet with its skeleton, so in every soul there is a secret chamber in which are buried faded hopes and dead joys. There is a fearful loneliness in the lives of us all. Up and down life's dusty highways and through its excluded alleys, each man walks alone. As individuals we have personal transactions with God; as individuals we must know the joy of sins forgiven and the peace which passes all understanding; or as individuals we must feel the pains of sins crying for vengeance and of remorse which foretells the death that never dies. What a fearful burden is sin! From our own heart and memory we may not escape. No sympathy of loved ones removes the load of sin. Only He who is mighty to save can ease the soul weighed down by sin.

I am poor and sorrowful; let Thy salvation, Oh God, set me up on high. Amen. Ps. 69: 29.

He was standing by the Lake of Gennesaret. Luke 5: 1.

Blue sea of the hills in my spirit I hear
Thy waters, Gennesaret, chime on my ear;
Where the lowly and just with the people sat down
And thy spray on the dust of His sandals was thrown.
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, O dark Galilee.

—*John Greenleaf Whittier.*

THE Sea of Galilee is one of the most sacred places in Palestine, for it rejoiced in the presence and submitted to the power of Jesus Christ. He trod these waters and they were as adamant beneath His feet. He commanded these waves and they obeyed His voice. He preached on its shores to the hungry multitudes. The very air seems charged with His words. This beautiful lake charms every sense. Even those who do not share its memories of Christ, feel an enthusiasm for it. But the thought of Christ's presence glorifies mountain, shore, and sea, and makes it the most interesting and beautiful lake on earth. Jesus looked on its quiet beauty; and stilled its wild waves; and He glorified its rocky shores. On its shore men were called to be "fishers of men;" in its waters Peter sank until Christ saved him from a watery grave; and on its shore, in the gray of the morning, Christ met His disciples after His resurrection. Hallowed forever are its sacred waters to every Christian.

The waters saw Thee, O God, the waters saw Thee, they were afraid; the depths also trembled. Thy way was in the sea, and Thy path in the great waters, and Thy footsteps were not known. Amen. Ps. 77: 16, 19.

Thou shalt be a witness for Him unto all men. Acts 22:
15.

Oft when the Word is in me to deliver,
Open the heavens and the Lord is there;
Desert, or throng, the city or the river,
Melt in a lucid Paradise of air,—

Only like souls I see the folks there under
Bound, who should conquer, slaves, who should be kings;
Hearing their one hope with an empty wonder,
Sadly contented in a show of things.

—*Frederick William Henry Myers.*

THE love of Christ is the real motive for all true missionary endeavor. It so fills the soul with its joy and peace, that we cannot but tell to others the story of this marvelous and matchless love. We become willing to endure any trial and to incur any risk in order that we may be the bearers of this message to those who sit in darkness. It is this love which alone interprets the sacrifices which men and women thus gladly make. It has made the dungeon, otherwise loathsome, resplendent and glorious. It has made the wheel and rack softer than couches of down. It has made the fagot and flame a triumphal chariot to bear noble souls to glory and to God. Oh, yield your hearts to-day to this mighty motive. In life amidst its trials, in death amidst its coldness and darkness, and in heaven amid its triumphal songs and peerless glories, Christians can still exultingly say, "The love of Christ constraineth us."

Lord . . . grant unto Thy servants to speak Thy word with all boldness, while Thou stretcheth forth Thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant, Jesus. Amen. Acts 4: 29, 30.

For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void. Is. 55: 10.

Out of the heart of Nature rolled
 The burdens of the Bible old,
 The litanies of nations came
 Like the volcano's tongue of flame,
 Up from the burning core below,
 The canticles of love and woe.

—*Ralph Waldo Emerson.*

BOOTH the rain and the word have an earthly source as well as a heavenly. There is the mingling of both elements in the descending shower. Not less so is the mingling in the divine word. Of heaven, and heavenly, the Incarnate Word and the revealed word are both in a real sense, of the earth and earthly even as is the rain. The rain as we observe it comes from above. Not less so does the divine word. It bears the sign manual of God himself. As the Bible comes from God, so it leads to God. It shall not return unto him void; it is the declaration of his will. But with its seraphic poetry, its rapt prophecy, and all its truths throbbing with the life, and glowing with the love of God, its author, it shall accomplish that which he pleases and prosper in the thing whereto he sends it.

The ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold. Moreover, by them is Thy servant warned, in keeping of them there is great reward. Ps. 19: 9, 10.

And they that were ready went in with him to the marriage feast; and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Matt. 25: 10, 11, 12.

Then 'tis thine to stand entreating
 Christ to let thee in;
 At the door of heaven beating,
 Wailing for thy sin.
 Nay, alas! thou foolish virgin,
 Hast thou then forgot
 Jesus waited long to know thee,
 But He knows thee not.
 —*Rt. Rev. Arthur Cleaveland Cox.*

NOTHING in human thought is more wonderful than God's patience with the disobedient and rebellious. The history of the world is a history of rebellion against God. The Spirit of God knocks at all the doors of the heart, but the time will come when He will depart, and leave men to the terrible fate which they have brought upon themselves. God condemns no soul to eternal death; men bring condemnation upon themselves. They are lost because they wish to be lost; a little reflection will show that this statement is true in its deepest meaning. Every man will go where in his deepest heart he wishes to go. God's Providence simply registers the judgment which men pass upon themselves. The time will come, if men continue to resist the Spirit, when God must say "depart from Me." Let us earnestly offer the prayer of the psalmist, "Take not thy Holy Spirit from me."

This is the gate of Jehovah; the righteous shall enter into it. I will give thanks unto Thee; for Thou hast answered me and art become my salvation. Amen. Ps. 118: 19, 20, 21.

And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be hidden any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying. This is the way, walk ye in it. Is. 30: 20, 21.

And we have stood and watched all wistfully
While fluttering hopes have died out of our lives,
But loves and hopes have left us in their place,
Thank God, a gentle grace,
A patience, a belief in His good time,
Worth more than all earth's joys to which we climb.
—*Edward Rowland Sill.*

GOD had only one son without sin; but God did not have even one son without sorrow. Sorrow is often the fertile soil in which grow the choicest fruits of virtue. In such soil calm fortitude, sweet humility, heroic patience, and heavenly love take firm root and vigorously grow. Crushed flowers emit their sweetest odors; trimmed vines, though they may bleed, bear the most luscious fruit. And God's children become most godlike when they sweetly submit to their Father's rod. It is evermore true that afflictions may be proofs of God's parental love and tests of our filial obedience. Although affliction may pierce as a thorn, God can sanctify it to the soul's highest good and its greatest growth in spiritual conduct and character.

Before I was afflicted I went astray; but now I observe Thy word. Ps. 119: 67. Out of the depths have I cried unto Thee, O Jehovah. Lord, hear my voice; let Thine ears be attentive to the voice of my supplications. Amen. Ps. 130: 1, 2.

And He will destroy in this mountain the face of the covering that covereth all peoples, and the veil that is spread over all nations. Is. 25: 7.

And so through all, the veil of form and type
Kept men from gazing on the perfect truth,
Sense-bound they waited as the heir in youth
Waits for the time of will and judgment ripe.

But now the veil is drawn aside and we—
The word of prophets, kings and psalmist scan,
Find in the Christ the one true Son of man,
In him the one true Lord and Saviour see.

—*Edward Hayes Plumtre.*

UNDEVOUT science, unscientific religion, tradition, infidelity, bigotry and superstition have drawn veils over the face of Jesus Christ both as Creator and as Redeemer. In every great religious reformation some of these veils have been removed. The highest duty of religion and science to-day is to unveil the face of God in Jesus Christ. When this glorious face is unveiled we shall hear the divine Christ say to us as he said to Philip, "he that hath seen me hath seen the Father." The vision of the unveiled Christ is a foretaste of heaven. The day is coming when we shall see him face to face, shall know him even as we are known, and shall be like him in his spotless purity, radiant, glory, and divine effulgence.

The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Is. 9: 2, 3. For with Thee is the fountain of life: in Thy light shall we see light. Amen. Ps. 36: 9.

I sat down under His shadow with great delight; and His fruit was sweet to my taste. He brought me to the banquetting house, and His banner over me was love. Song of Solomon 2: 3, 4.

There is no might in the universe
That can contend with love.
It reigns forever.

—*Alfred Tennyson.*

But now my will and wish were swayed by love,
(As turns a wheel on every side the same.)
Love, at whose word the sun and planets move.

—*Alighieri Dante.*

CHRIST'S banner over us is love. This love holds us in our station and duty, as soldiers are held together under the banner of their country. Under the inspiration of this love, timid women have become heroines, and brave men have become braver still. It has given a new and divine impulse to life at every point. It fires the brain, stirs the blood, and ennobles the soul. It transformed the noble Paul, and finally swept him on to duty and to death with the force of a resistless current. It was the dominating impulse in his superb life. It took possession of every thought, controlled every emotion, and stirred the profoundest depths of his soul. It still controls the true followers of Christ. Worldly men cannot understand the power of this love; they think men are mad now, even as Paul was thought mad in his day. Thousands of missionaries leaving home and friends behind them, have gone to India and the islands of the sea, resistlessly impelled by the love of Christ to them, and by Christ's own love in them for the souls of the lost.

Set me as a seal upon thy heart, as a seal upon thine arm;
for love is strong as death. Amen. Song of Solomon 8: 6.

Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged. Is. 60: 5.

Thy glorious face
Is leaning toward me, and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize Thy purpose clearly shown,
My vision Thou hast dimmed that I may see
Thyself, Thyself alone.

—*Ella Stryker Mapes Lloyd.*

LOOKING to Christ, it will be easy to throw aside every weight; it will be joyous to guard against every besetting sin; it will be blessed to bear the heaviest cross; it will be easy to run in the roughest path. When his love fills the soul, sin is necessarily driven out. His love gives the soul the expulsive power of divine affections. In my yard was a tree to which during the fiercest cold and wintry winds the dried up leaves and buds of the preceding year still clung. But with the spring came the glowing sap and pulsing life, and shooting buds of a new vegetation. Soon the old buds and leaves dropped off; they were pushed off by the silent and irresistible power of the new life in the heart of the tree. The new buds were mightier than the fiercest storms. So the new love of Christ in the life will cause old habits, heavy weights, and besetting sin to slough off, however firm they may have been to natural resolution, or external solicitations.

I know that my Redeemer liveth, and at last He will stand up upon the earth: and after my skin, even this body is destroyed, then without my flesh shall I see God; whom I, even I, shall see, on my side, and my eyes shall behold, and not as a stranger. Amen. Job 19: 25, 26, 27.

Incline thine ear unto wisdom, if thou seek her as silver, and search for her as for hid treasures: then shalt thou understand the fear of Jehovah, and find the knowledge of God. Prov. 2: 2, 5.

Wait and love himself will bring
 The drooping flower of knowledge, changed to fruit
 Of wisdom, wait, my faith is large in time,
 And that which shapes it to some perfect end.

—*Alfred Tennyson.*

WE must modestly and reverently strive to master every kind of knowledge which our minds are capable of receiving and which the divine storehouse contains for our instruction. Out of these treasures are to come things old and new. It is, of course, frankly admitted that all kinds of knowledge are not of equal importance. What is necessary to our knowledge of salvation in Christ is simple; what is essential to our growth in grace is comparatively plain. But while thankfully and joyfully partaking of the sincere milk and also of the strong meat of the Word, we may profitably attempt to understand some of the things in the different parts of the Bible which are described as things hard to be understood. Matriculates in Christ's school may, with the angels, desire to look into the profound mysteries both of redemption and of revelation.

O Jehovah, I have heard the report of Thee and am afraid:
 O Jehovah, revive Thy work in the midst of the years;
 in the midst of the years make it known; in wrath remember
 mercy. Amen. Hab. 3: 2.

Except ye believe that I am He, ye shall die in your sins.
John 8: 24.

There is a line by us unseen
That crosses every path,
That hidden boundary between
God's mercy and his wrath.

To cross that boundary is to die,
To die as if by stealth,
It does not quench the beaming eye
Nor pale the glow of health.

But on that forehead God hath set
Indelibly a mark,
Unseen by man, but man as yet,
Is blind and in the dark.

—*Rev. Archibald Alexander.*

HUMAN nature is capable of terrible depravity. The phrase total depravity is not found in the Bible, but it sometimes seems as if the thing itself is found in certain circles of human life. It is often a slander of animals to call some men brutes. God alone can fully see the terrible depths of sin to which human souls may fall. Sinners are often most reckless when their hour of doom is nearest. Already the seeds of destruction are germinating in the souls of the ungodly, and dreadful will be the harvest. God help us not to grieve his Holy Spirit, but to direct our steps evermore towards truth, purity, Christ and heaven!

Gather not my soul with sinners. Amen. Ps. 26: 9.

And every one that hath this hope set on him purifieth himself, even as he is pure. 1 John 3: 3.

Oh eyes for which such vision is in store,
Keep ye to all things pure forevermore,
Till ye shall close beside death's shadowed door.

—K. H. J.

PERHAPS in heaven we shall be like Christ in holiness of character. The very thought is bliss. Oh that now we might take into our hearts the great and precious privileges of the children of God. Then should we purify ourselves, even as he is pure. Oh child of God, will you live like a child of earth? Child of glory, will you look at the attainments of this world instead of looking to the glory yonder? Look now unto Jesus, the author and finisher of our faith. Get a glimpse here and now of the King in his beauty. Behold even now the land that is far off, and your heart shall long for the fuller sight, the brighter glory, and the nearer vision. Gaze now on Christ as your atoning Lord and Saviour; and then you shall forever see him as the chiefest among ten thousand and the One altogether lovely.

Let me see Thy countenance, let me hear Thy voice; for sweet is Thy voice, and Thy countenance is comely. Amen.
Song of Solomon 2: 14.

But the noble deviseth noble things; and in noble things shall he continue. Is. 32: 8.

If thou canst plan a noble deed
 And never flag till it succeeds,
 Though in the strife thy heart should bleed;
 Whatever obstacles control,
 Thine hour will come, go on true soul,
 Thou'lt win the prize, thou'lt reach the goal.

—*Charles Mackey.*

EXCEPT there be growth in the Christian life the most conclusive evidence of Christian life is wanting. Let us be as the shining light which shineth more and more unto the perfect day. This figure suggests the gradual increase of the light occasioned by the sun's rays according to atmospheric refractions. Do you know that you love God, his word, his house, his altar, his service, better than you did a month ago? If you are not advancing you are retrograding. It is absolutely impossible to remain long stationary. Growth in the Christian life must follow the laws of growth everywhere. Let the heart just now be honest with itself in making a comparison in this way between the attainments of to-day and those of a month ago.

They go from strength to strength; every one of them appeareth before God in Zion. For Jehovah God is a sun and shield: Jehovah will give grace and glory; no good thing will He withhold from them that walk uprightly. O Jehovah of hosts, blessed is the man that trusteth in Thee. Amen.
 Ps. 84: 7, 11, 12.

That Christ may dwell in your hearts through faith; to the end that ye being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. Eph. 3: 17, 18.

Thou hidden love of God, whose height,
Whose depth, unfathomed, no man knows,
I see from far Thy beauteous light,
Only I sigh for Thy repose,
My heart is pained, nor can it be
At rest, till it find rest in Thee.

—*Gerard Tersteegen. Tr. John Wesley.*

THE glorious dimensions of Christ's love who can measure? In it are wordrous heights, profound depths, and illimitable breadths. The love of God in Christ is measureless. The distance to the sun and stars from the earth is measurable. Oceans and continents have been measured, but the love of God is a sea without bottom or shore; it is a universe without limits or dimensions. No arithmetical figures can compute the vast dimensions of heavenly love. No Algebraic formula can discover this unknown quantity, the greatness of Christ love. We know that imagination can not inadequately express or conceive of celestial dimensions. They take in the eternity of God himself. God is love. In that definition there is an infinity of all dimensions. God's love is a sea that is fathomless, bottomless, shoreless.

Grace, mercy, peace shall be with us, from God the Father, and from Jesus Christ, the Son of the Father, in truth and love. Amen. 2 John 3.

The harvest is past, the summer is ended and we are not saved. Jer. 8: 20.

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait;
I knock unbidden once at every gate,
If sleeping wake, if feasting, rise before
I turn away. It is the hour of fate
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death, but those who doubt or hesitate
Condemned to failure, penury and woe
Seek me in vain and uselessly implore,
I answer not and I return no more.

—*John James Ingalls.*

HERE is a supreme moment in the life of every man and woman; it may come in the morning, at noon, or at night. It often comes silently but it determines the entire future. It is a moment big with fate; at that moment the clock of destiny strikes. Preachers of an earlier generation greatly emphasized the idea of a day of grace in the redemptive purpose of God. The old preachers were right; this idea is universal. There is a time to plow, a time to sow, and a time to reap. If this time is neglected, no sighs, tears, or prayers will cause it to return. Every day is a day of grace in some connection; the duty neglected on any day is neglected forever. There is a day of grace in religion. The law in the natural world extends to the spiritual world. This law is universal as gravitation, and eternal as God.

We give thanks unto Thee, O God; we give thanks for Thy name is near: men tell of Thy wondrous works. When I shall find the set time, I will judge uprightly. Amen. Ps. 75: 1, 2.

That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. 1 Tim. 3: 15.

Seize upon truth where'er 'tis found
 Amongst your friends, amongst your foes,
 On Christian or on heathen ground,
 The flower's divine where'er it grows.

—*Isaac Watts.*

THE church of Christ is to expect criticism. She must not shrink from it; indeed, she cannot help challenging it. She is a city set on a hill. The church does not fear criticism. Truth seeks the light, comes to the light, rejoices in the light. Error loves darkness, grows in darkness, and reluctantly comes into the light which at once reveals and rebukes its deformity. A true Christianity knows that correct knowledge and not gross ignorance is the mother of genuine devotion. A true Christianity welcomes truth from whatever quarter it comes and by whatever messenger it is brought. She submits all her premises, processes, and conclusions to the full sunlight of the most critical examination. She has absolutely nothing to conceal. Whoever discovers or declares truth, is of God, and is to be welcomed by his church. In this spirit let the church go forth and she will disarm all her critics.

Oh continue Thy loving-kindness unto them that know Thee, and Thy righteousness to the upright in heart. Ps. 36: 10. Unto Thy name give glory, for Thy loving-kindness and for Thy truth's sake. Amen. Ps. 115: 1.

He was in the world and the world was made through Him, and the world knew Him not. John 1: 10.

On Thee
Impressed the effulgence of His glory abides,
Transfused on Thee His ample Spirit rests.
He Heaven of Heaven, and all the powers therein,
By Thee created.

—*John Milton.*

HERE the work of creation is distinctly ascribed to the divine Son who is Jesus Christ. We thus see that he is the divine Personality who is spoken of in Genesis as the Creator. We thus see that Jesus Christ is the creator of the physical universe. He is our Prophet, our Priest, our King, our Creator, our Preserver, and our Redeemer. Preservation is continuous creation; and redemption is the loftiest function of the Almighty; it is indeed the re-creation of the race. Not God the Father, nor God the Spirit, but God the Son is the glorious Personality of the Blessed Trinity through whom creative and preservative power manifests itself in this world. The world was once his thought, as the engine was once the thought of the inventor. The world is still the Creator's thought, materialized, incarnated, translated. "In him was life." All things were made through him and without him was not anything made that hath been made.

Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power; for Thou didst create all things, and because of Thy will they were, and were created. Amen. Rev. 4: 11.

And I turned to see the voice that spake with me. And when I saw Him, I fell at His feet as one dead. Rev. 1: 12, 17.

When the last cloud shall break
 That shades the realms of glory from thy sight,
 And thine astonished eyes awake
 From life's brief dream to heaven's transcendent light;
 What mysteries deep and strange
 Will thine unfettered spirit first pursue?
 Whither on wings untiring range
 The boundless fields of truth, precious and new?
 Not yet, my soul, not yet
 What thou shalt be no thought can fathom now.

—*Rev. Charles W. Baird.*

WE cannot know what it is for a spirit to live in a disembodied state; for we have had no experience of such an existence. We could not take it in; we could not endure the sight. I have listened to strains of music so sweet that I felt I could not endure anything more unless I had new faculties to enable me to bear the increased bliss. How then in my present state could I endure heaven? The harmony would exhaust every faculty. No mortal could bear such heavenly delights. Perhaps the sight of heaven would blind us; the glory would be too much for mortal sight, and the music would thrill us beyond endurance. If the curtain could lift to-day and we could see the glory of the other land, and our beloved ones who are there, we would be entirely unfitted for present duty.

Whom have I in heaven but Thee? and there is none upon earth that I desire besides Thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever. Amen. Ps. 73: 25, 26.

Shall the thing formed say to him that formed it, why didst thou make me thus? Or hath not the potter a right over the clay from the same lump to make one part a vessel unto honor, and another unto dishonor? Rom. 9: 20, 21.

Common clay taken from the common earth
Moulded by God, and tempered with the tears
Of angels to the perfect shape of man.

—*Alfred, Lord Tennyson.*

GOD has a plan for every life, a pattern for every character, an ideal for every soul. God is the Almighty Potter and in one sense we are but clay in his hands. There is some definite, desirable, and beautiful ideal which God wishes us to realize. All through the centuries God assigns special functions to different nations. The Hebrew people were set apart especially to develop the idea of religion. They had an innate genius for religion. They were not leaders in science or art. The Greeks stood for the development of art. Theirs has been called the religion of beauty. The Hebrew religion illustrated the beauty of holiness; the Greek religion the holiness of beauty. The Romans stood for the state, and the idea of civil law. They believed they were called to govern the world. The Anglo-Saxon to-day possesses many of the qualities of these three great nations, the religion of the Hebrew, the art of the Greek, and the law of the Roman, and he has been chosen of God to carry Christianity around the world. Thus God has a plan for every nation and for every individual soul.

O Jehovah, Thou art our Father; we are the clay, and Thou our potter; and we are all the work of Thy hand. Amen. Is. 64: 8.

If there is a natural body, there is also a spiritual body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. 15: 44, 49.

O Father grant Thy love divine
 To make these mystic temples Thine,
 When wasting age and wearying strife
 Have sapped the leaning walls of life;
 When darkness gathers over all
 And the last tottering pillars fall,
 Take the poor dust Thy mercy warms
 And mould it into heavenly forms.

—*Oliver Wendell Holmes.*

THE body of Jesus underwent great changes between his resurrection and ascension. He was able to enter rooms through closed doors, and that power he did not seem to possess, at least did not often use, previous to his crucifixion and resurrection. Perhaps we shall have bodies like this. Painful and sick bodies shall be banished; crooked and deformed bodies will be all gone forever. Beautiful bodies shall be ours, bodies without spot, without wrinkle, without defect; glorified bodies shall be ours. This wonderful body shall be made over again like unto the glorious body of Jesus Christ. We shall also have marvelous intellectual endowments. I tell you sometimes I become weary of the struggles of life with its doubts and perplexities, with its unsolved and unsolvable problems, and I sometimes wish I could plume my wings for this heavenward flight.

In nothing shall I be put to shame, but . . . as always, so now also Christ shall be magnified in my body, whether by life or by death. Amen. Phil. 1: 20.

The meekness and gentleness of Christ. 2 Cor. 10: 1.

Thy gentleness, oh Christ, hath made us great,
 Thy uncrowned majesty, our lost estate
 Redeemed by bitter woe,
 And, though our trembling fingers feebly hold,
 Yea, scarcely touch Thy holy garment fold
 Thou wilt not let us go.

—*L. R.*

○ O what times in Christ's life do we look as occasions which most powerfully move us? Is it to the wonderful displays of his power when he hushed the raging storm, and the wind ceased, and the sea became a pavement of adamant? Or shall we see him in a still greater display of his power? The war in the human breast is wilder than that which sweeps over the ocean's surface. Christ will prove his power, not only over the war of the elements, but he will bring peace to the raging storm of a human soul. Displays of power awaken our enthusiasm, but not by this power shall Christ most move the world's heart. The tears of Jesus have melted men's hearts through all the centuries. It is the tenderness of Jesus that touches the hardest hearts, and it is this element of tenderness that gives power to every effort to-day. Love is the best logic. It furnishes unanswerable arguments. Gentleness is greatness, meekness is mightiness, the tender love of Jesus is the most irresistible power on earth.

Help us, O God of our salvation, for the glory of Thy name; and deliver us and forgive our sins, for Thy name's sake. Ps. 79: 8, 9. Let Thy tender mercies come unto me that I may live. Amen. Ps. 119: 77.

I will give thanks unto Thee; for I am fearfully and wonderfully made. Ps. 139: 14.

O feeble, mighty human hand,
 Oh fragile, dauntless human heart,
 The universe holds nothing planned
 With such sublime, transcendent art.
 —*Helen Hunt Jackson.*

WE too seldom give God thanks for our creation. We certainly are fearfully and wonderfully made. God is the sublimest and divinest of mechanics. We cannot gaze on even a model of our anatomy without awe and reverence. Did we see the movements of heart and brain we would be afraid to walk and breathe. God's skill is gloriously displayed in our bodies. We are miracles of God's power and love. In every part of our bodies his tender love is as conspicuous as his divine wisdom. But the body is only the casket which contains the priceless jewel. Think of the capacities of reason. How godlike it is. Who can trace its lofty flights? Only God can estimate the value of the soul. Made in God's image, we may be redeemed by the precious blood of Christ.

Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments. Amen.
 Ps. 119: 73.

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint heirs with Christ. Rom. 8: 16, 17.

The feet of the humblest may walk in the field
Where the feet of the holiest have trod,
This is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,
That mankind are the children of God.

—*Rt. Rev. Phillips Brooks.*

Every inmost aspiration is God's angel undefiled:
And in every "O my Father" slumbers deep a "Here my child."
—*Dscheladeddin. Tr. James Freeman Clarke.*

WHILE Jesus Christ is God's Son by a mysterious generation, we are God's children by adoption, and regeneration and so are partakers of the divine nature. Let us not hesitate to say that we are actually begotten of God, and that his divine life is in the souls of all believers. We stand near to Jesus Christ, who is the brightness of his glory and the express image of his person. Here and now we are the sons of God; not simply by adoption—that were much, that were a marvelous attainment; but we are actually his sons by the impartation of his divine nature. Can we rise to the greatness of this alpine peak of possibility and attainment? May we not with holy boldness dare claim our privileges as the sons and daughters of the Lord Almighty? Oh, how glorious it is to be a child of God, an heir of heaven, and a joint heir with Jesus Christ!

Thou art my Father, my God, and the rock of my salvation. Amen. Ps. 89: 26.

And the voice which I heard was as the voice of harpers harping with their harps, and they sung as it were a new song before the throne. Rev. 14: 2, 3.

Yes, music is the prophet's art;
 Among the gifts that God hath sent,
 One of the most magnificent!
 It calms the agitated heart;
 Temptations, evil thoughts and all
 The passions that disturb the soul
 Are quelled by its divine control.
 As the evil spirit fled from Saul,
 And his distemper was allayed
 When David took his harp and played.

—*Henry Wadsworth Longfellow.*

THE gift of music is one of the divinest gifts with which God ever endows man. God and not man gives the key-note to all its harmonies. When our ear is properly trained, we shall hear music in the flutter of a leaf, in the sighing of a reed, and in the gilding of a stream. The old Greeks were doubtless correct when they spoke of "the music of the spheres." The whole world is vastly more beautiful and voiceful than we ordinarily suppose. The day is coming when ten thousand things now voiceless to us, shall be voiceful, beautiful, and godful. Heaven will be the realization of all that is sublimest and divinest in song. There, not simply with tongue and harp, but with the voice of many waters and mighty thunderings, we shall sing, "Alleluia: for the Lord God omnipotent reigneth!"

My heart is fixed, O God; I will sing, yea, I will sing praises, even with my glory. I will sing praises unto thee;—for thy loving-kindness is great. Amen. Psalm 108: 1, 2.

If any man would come after me, let him deny himself, and take up his cross, and follow me. Mark 8: 34.

Our dearest hopes in pangs are born,
The kingliest kings are crowned with throns.

—*Gerald Massey.*

I dare not lay it down: I only ask
That, taking up my daily cross I may
Follow my Master, humbly, step by step.
Through clouds and darkness unto perfect day.
—* * * *

THE cross is the symbol of all the forms of suffering which we have to bear in our Christian life. I would not ask you to go out to find a cross; I would not ask you to bring down crosses on your head and shoulders, but I would ask you not by any cowardly, unmanly, unchristian conduct to run away from your cross. A good rule is never to go out of the way to meet a cross, and never to go aside to miss a cross; but just to move on in the Christian life which God in his providence has marked out, taking the crosses he sees best to send. O, beloved, take up your cross and it will be light. Do not stand beside it sighing at its weight and dreading to lift it; do not drag it like a wearisome burden after you, but lift it and God will make it light to you. Lift it up, and it will lift you up to God.

Remove Thy stroke away from me: I am consumed by the blow of Thy hand. Hear my prayer, O Jehovah, and give ear unto my cry; hold not Thy peace at my tears. Amen. Ps. 39: 10, 12.

Oh come, let us worship and bow down; let us kneel before Jehovah our Maker. Ps. 95: 6.

Lord, what a change within us one short hour
Spent in Thy presence will avail to make—
What burdens lighten, what temptations slake,
What parched grounds refresh as with a shower.
We kneel and all around us seems to lower,
We rise and all the distant and the near
Stand forth in sunny outline brave and clear—
We kneel, how weak,—we rise, how full of power.

—*Rt. Rev. Richard Chenevix Trench.*

KNEELING is the most natural, the most reverent, and the most appropriate attitude in prayer. Posture is not everything, but posture is something—posture is very much. We could scarcely forgive a man who would sit while presenting himself ever to a human dignitary of whom he was asking a favor. There is authority in the Bible for praying while either standing or kneeling, but none for praying while sitting in the presence of our Master and Judge. We know that the publican prayed while standing and that his prayer was acceptable to God; but we know that Daniel knelt when he prayed. Paul prayed for the elders of the church, and later they all kneeled down on the shore and prayed. And Jesus kneeled in the Garden of Gethsemane.

I bow my knees unto the Father, from Whom every family in heaven and on earth is named that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man. Amen. Eph. 3: 14, 16.

In the beginning God created the heavens and the earth.
Gen. 1: 1.

When the still unfashioned earth
Lay on God's eternal breast,
He ordained its hour of birth
With creative joy possessed.
Then a heavy sigh arose
When he spake the sentence "Be,"
And the All with mighty throes
Burst into reality.

—*Johann Wolfgang von Goethe.*

THESE are majestic words; nothing more sublime is found in any literature. The Bible nowhere attempts to prove the existence of God; the Bible as a revelation from God necessarily implies His existence. This verse virtually denies atheism, because it assumes theism; it denies materialism, because it asserts creation; it rejects pantheism, because it declares the personality of God. Were it not that we have become so familiar with this verse its reading would invariably evoke our admiration and secure our reverence. Alongside of this verse we put another from John's gospel somewhat similar in form, equally majestic in significance, and profounder in its theistic philosophy and mystery. This first verse of John's gospel sets forth the eternal pre-existence of Jesus Christ, His personal co-existence with the Father, and His divine essence as God.

Lord, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God. Amen. Ps. 90: 1, 2.

Let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also abide in the Son, and in the Father. 1 John 2: 24.

Truth has charmed life; the Inward Word survives
Faith, hope and charity, whatever things
Which cannot be shaken stand. Still holy lives
Reveal the Christ of the letter told
And the new gospel verifies the old.

—*John Greenleaf Whittier.*

THESE are great basal truths which must forever abide. Human sin and sorrow are terrific facts. The birth, life, death, and resurrection of Jesus are eternal verities. There is a science of salvation. God's sovereign and eternal love, God's gracious Fatherhood and forgiving mercies are eternal verities. Jesus ascended and sitting at the right hand of God is a glorious truth. We want the old gospel, old as eternity and new as the last rays that flooded the earth with the light and glory of heaven. We want the old, old story which has power to charm away our sorrows, and draw us from self and sin to holiness and heaven. Blessed be the God and Father of our Lord Jesus Christ, this glorious gospel, the revealer of these eternal truths, shall never lose its power until Satan is vanquished, and every knee has bowed, and every tongue has confessed Jesus Christ.

Teach me Thy way, O Jehovah; I will walk in Thy truth: unite my heart to fear Thy name. I will praise Thee, O Lord my God, with my whole heart; and I will glorify Thy name forevermore. Amen. Ps. 86: 11, 12.

If ye live after the flesh ye must die; but if by the spirit ye put to death the deeds of the body, ye shall live. Rom. 8: 13.

Self is the only prison that can ever bind the soul;
Love is the only angel that can bid the gates unroll:
And when He comes to call thee, arise and follow fast,
His way may be through darkness but it leads to light at last.

—*Rev. Henry J. Van Dyke.*

Ah! sacrifice is but the door
To dwellings of delight,
And selfishness the subtle key
That locks our joys from sight.

—*Unknown Author.*

NO man can serve himself and serve Christ; no man can be a self-seeker and be a true follower of the Lord Jesus. There is a self-love that is right, but the moment that it passes over into selfishness it is wrong. Selfishness in Cain made him ask, "Am I my brother's keeper?" Selfishness in Satan led him to exalt himself above all that is called God. Christ had no self-life; from his cradle to his grave he lived for others. His life was a continual death; he died daily that he might live divinely. We are to die daily if we are to live Christly lives. Would to God that our self-life were crucified with Christ upon the cross. Would that the Christ-life might be in every act, in every word, and in every thought. Thus self-crucifixion is one of the great, indispensable, fundamental laws of all noble beings.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. Ps. 51: 17. With a free-will offering will I sacrifice unto Thee: I will give thanks unto Thy name, O Jehovah, for it is good. Amen. Ps. 54: 6.

Ye are seen as lights in the world, holding forth the word of life. Phil. 2: 15, 16.

His lamp am I to shine where He doth say,
 And as sometimes a flame we find,
 Clear shining through the night,
 So bright we do not see the lamp,
 But only see the light;
 So may I shine—His light the flame—
 That men may glorify His Name.

—*Annie J. Flint.*

SOME believers are but as tallow dips, others as moulded candles, others as oil lamps, and still others are as electric lights of great height and wonderful brilliancy. In the case of some, owing to intellectual attainments and social position, the light is intense and bright. For many elements of our light-giving power, we may not be responsible; but in all cases, we are commanded to let our light shine. We must cause our light to shine upon the pathway of others that they may be led into the service of God here and into God's immediate presence hereafter. Thus the path of Christians is a shining light to reveal the glory of God to the world. They walk along an illuminated pathway, they leave a track of light and glory behind them. They are the noblest beings this side of heaven; they are God's shining ones, and declare more of God's glory than all the works of God's hands.

Thou art my lamp, O Jehovah; and Jehovah will lighten my darkness. II Sam. 22: 20. For Thou wilt light my lamp: Jehovah, my God, will lighten my darkness! Amen. Ps. 18: 28.

And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work, which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made. Gen. 2: 2, 3.

Thou art my single day, God lends to leaven
What were all earth else with a feel of Heaven.

—*Robert Browning.*

RINGDOMS have risen and fallen; empires have bloomed and withered; republics have danced into light, and died into shade, but the Sabbath has remained. Before the days of Rome and Athens, before Babylon and Nineveh, before the royal tombs of Thebes and the mighty pyramids of Egypt, the Sabbath was. And after the gnawing tooth of Time shall have crumbled these into dust, the Sabbath shall be. In the very dawn of time the institution was erected by the mighty and gentle hand of God. It withstood the fall and its sad consequences; it outlived all the upheavals of society and all the cataclysms of time. The man who strikes at the Sabbath strikes at much that is holiest in the best men and women, and also at much that is dearest to God. Who dare attempt to blot out the law which the finger of God once wrote on the imperishable stone?

How amiable are Thy tabernacles, O Jehovah of hosts. My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out unto the living God. For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. Amen. Ps. 84: 1, 2, 10.

I have shown thee new things from this time, even hidden things which thou hast not known. They are created now and not from of old; and before this day thou heardest them not. Is. 48: 6, 7.

Watching on the hills of faith
Listening what the Spirit saith
Of the dim seen light afar
Growing like a nearing star.
—*John Greenleaf Whittier.*

THE progress of physical science is making it vastly easier for us to believe in God than ever before. The long-distance telephone and the wireless telegraph make it easier than ever before in the history of the human race to believe in the unseen God and in invisible forces. I can stand in New York and through a long-distance telephone talk to my brother man one thousand miles away without the violation of natural law, but in perfect harmony therewith. Who dare say that I cannot kneel in my home and talk to my Father who is in heaven? Perhaps this heavenly communication is in as perfect harmony with natural law as talking through a telephone. God is still speaking to us in his world and showing us more and more of his stately footsteps, when clothed with wisdom and might, he walks through his universe.

For Thou, Jehovah, hast made me glad through Thy work: I will triumph in the works of Thy hands. How great are Thy works, O Jehovah: Thy thoughts are very deep. Amen. Ps. 92: 4, 5.

But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High; for He is kind toward the unthankful and evil. Luke 6: 35.

I praise Thee while my days go on!
I love Thee while my days go on!
Through dark and death, through fire and frost,
With empty arms and treasure lost
I thank Thee while the days go on!
—*Elizabeth Barrett Browning.*

WE have all felt the deadening influence of ingratitude. Our warm sympathy has flowed out in words and deeds of helpfulness, and that sympathy has been so chilled by the ingratitude and unworthiness of those whom we have helped that it has flowed back to paralyze our hearts. But we must do good from higher motives than to secure the gratitude of those benefited. We must do it for its own sake and Christ's sake. He laid down his life for us when we were unthankful. Thank God, there are some who are grateful. A word of kindness has banished from some weary heart and sorrowful home, weeks of sadness, and has opened a future of hopefulness. In many cases words and deeds of well-doing are bearing precious fruit in the changed homes and redeemed lives of men, women, and children who shall rise up to call you blessed.

Thou hast turned for me my mourning into dancing; Thou hast loosed my sackcloth, and girded me with gladness. To the end that my glory may sing praise to Thee, and not be silent. I will give thanks unto Thee forever. Amen. Ps. 30: 11, 12.

Behold, I have played the fool, and have erred exceedingly. 1 Sam. 26: 21.

I found a young life broken
By sin's seductive art,
And touched with a child-like pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain,

But the life that sin had stricken never soared as high again.
—*Hezekiah Butterworth.*

THE marred life will never again be what it might have and what it ought to have been. It is sometimes supposed that God's grace is peculiarly manifested when a great sinner is saved, when a man is lifted from the gutter and placed among God's redeemed children. Far be it from me to depreciate the grace of God in such a conversion, but God's grace is vastly more honored when boys and girls are converted to Christ in their sweet childhood before they have gone down into the awful depths of sin. It is ten thousand pities that men should ever know the degradation of sin from a personal experience. How much sweeter and cleaner, purer and diviner their lives had been had they never served sin or Satan.

Mine iniquities are gone over my head; as a heavy burden they are too heavy for me. My wounds are loathsome and corrupt, because of my foolishness. I am pained and bowed down greatly; I go mourning all the day long. Amen. Ps. 38: 4, 6.

And who knoweth whether Thou art come to the kingdom for such a time as this? Esther 4: 14. To each one his work. Mark 13: 34.

By thine own soul's law learn to live
And if men thwart thee take no heed,
And if men hate thee have no care,
Sing thou thy song and do thy deed,
Hope thou thy hope and pray thy prayer.
—*Pakenham Beatty.*

THESE texts teach us clearly that God has a plan for every life. Far back in the councils of eternity the life work of each man and woman was appointed. Each life is taken up into the thoughts and purposes of God. Between each man and all others there is a dividing line that is deep, high, and broad. To every man his work, not your work, not my work, but his work is God's law. Each man must do his own work, or that work must remain undone through all eternity. No other man may do it. Each day has its own duty; so has each person for each day and each hour. As there is a special work for each man, so there is a special time in which that work must be done, and when that special time has passed the work cannot be done. When we enter upon our work as for God and not for man, we give to that work great honor. Jesus stands near to us assuring us that those who are faithful shall receive their reward.

God hath spoken once, twice have I heard this, that power belongeth unto God. Also unto Thee, O Lord, belongeth lovingkindness; for Thou renderest to every man according to his work. Amen. Ps. 62: 11, 12.

What think ye of the Christ, whose son is He? Matt.
22: 42.

I know He is and what He is
Whose one great purpose is the good
Of all, I rest my soul on His
Immortal love and Fatherhood
And trust Him as His children should.
—*John Greenleaf Whittier.*

IT must, doubtless, be admitted that there are men in every community, who have no definite convictions regarding Jesus Christ. What think ye of Christ? This is the broadest, deepest, loftiest question ever put to the human race. There are men who have been dating letters for many years, thus commemorating the birth of Jesus Christ, and living in a world radiant with the glory of Christ, who frankly acknowledge that they have no definite thoughts regarding this unique Personality. Such a confession in this century argues some degree of social inferiority, intellectual inanity, and moral vacuity. It is astounding that men professing even average intelligence should not have well-defined views of Jesus the Christ. His birthday gave the world a new era. His life and teachings are shaping the art, the literature, the architecture and the music of the world. Jesus is the most puissant force known among men since the creation of the world. The man who has no convictions concerning him is intellectually and morally an equally pitiful and reprehensible creature.

Yea, Lord, I have believed that Thou art the Christ, the Son of God, even He that cometh into the world. John 11: 27. Of a truth Thou art the Son of God. Matt. 14: 33. Jesus, Thou Son of David, have mercy on me. Amen. Luke 18: 38.

Whatsoever thy hand findeth to do, do it with thy might
Eccles. 9: 10.

No great deed is done
By falterers who ask for certainty.
—*George Eliot.*

Oh! how many a glorious record
Had the angels of me kept
Had I done, instead of doubted,
Had I warred, instead of wept.
—*Caroline Atwater Mason.*

CARLYLE said, "Our grand business is, not to see what lies dimly at a distance, but to do what lies clearly at hand." . It is evermore true that our best things are near us, did we have skill to discern their worth. What we need is eyes to see our duty, and pluck to discharge it, however lowly. The best preparation for greater opportunities is the faithful performance of present obligations. The man who waits for something to turn up is likely to find himself at last turned down. The man who goes out and turns up something is the man of the hour. Our age wants men and women who think and do, and not those who simply dream of doing. The world is full of open doors, and those who are ready by training and by character may enter in and win the highest honors.

As for me in the abundance of Thy loving-kindness will I come into Thy house; in Thy fear will I worship toward Thy holy temple. Lead me, O Jehovah, in Thy righteousness because of mine enemies: make Thy way straight before my face. Amen. Ps. 5: 7, 8.

And Jacob called the name of the place, Peniel: for, said he, I have seen God face to face, and my life is preserved. Gen. 32: 30.

But warm, sweet, tender, even yet,
A present help is He;
And faith has yet its Olivet,
And love its Galilee.
—*John Greenleaf Whittier.*

ALL true Christians have their remarkable spiritual experiences. The Christian has his Bethlehems, and Gethsemanes, and Olivets; times and places where the glory of God shines upon him, and the peace of God fills his soul. Peniel may be found in secret prayer, in sacred communion, in the study of the Bible, or in the assembly of God's people. Happy are they who know these experiences, which are foretastes of heaven itself. We may yet see God in the face of Jesus Christ, and thus find our true life. Peniel means the face of God, and Jacob so named the place, because he had seen God face to face. It was a profoundly real experience with Jacob, as it may be to us. His nature was changed, and to denote the reality of this, his name was changed. So when we meet God at some Peniel on our way, we, too, shall drop our old nature, and from being a slave of sin, become a prince unto God.

I will pay Thee my vows, which my lips uttered, and my mouth spake when I was in distress. Ps. 66: 13, 14. Turn Thou us unto Thee, O Jehovah, and we shall be turned; renew our days as of old. Amen. Lam. 5: 22.

When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever. Ps. 92: 7.

For right is right, since God is God,
 And right the day will win;
 To doubt would be disloyalty,
 To falter would be sin.

—*Rev. Frederick William Faber.*

THE righteous have often been perplexed at the prosperity of the wicked. They cannot understand how men who oppose God could win wealth and other forms of success in life. They wonder how a righteous God could give affluence and honor to vicious men, while virtuous men suffer dishonor and poverty. Jeremiah was so troubled, he desired to reason with God that he might obtain instruction. We may not rightly strive with our Maker, but, by his gracious permission, we may reason with our Maker. This problem is just as perplexing in our day as in Jeremiah's. Their temporary prosperity God permits as a manifestation of his loving patience. For a time the wicked may flourish as a green bay tree, but eventually they will pass away and not be found. God permits the wicked to prosper that they may fill up the measure of their iniquity and having received all good from God, be without excuse in neglecting him.

Art not Thou from everlasting, O Jehovah, my God, my Holy One? . . . Thou that art of purer eyes than to behold evil, and that canst not look on perverseness, wherefore lookest Thou upon them that deal treacherously, and holdest Thy peace when the wicked swalloweth up the man that is more righteous than he? Amen. Hab. 1: 12, 13.

If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved. Rom. 10: 9.

I say the acknowledgment of God in Christ
Accepted by thy reason solves for thee
All questions of the world and out of it,
And hath so far advanced thee to be wise.

—*Robert Browning.*

ONLY as we bow down at Christ's feet and worship him as the divine—human man can we give him the honor which he merits and demands. Then we can employ and sanctify the loftiest poetry in chanting his praise, the noblest art in delineating his person, and the profoundest logic in urging his claim upon men as the divine-human Saviour. There are many who are willing to admit and who earnestly affirm, that Jesus Christ is the ideal man of the human race, that he was the great Example, the perfect Model, the sublime Original to be imitated by all good men and women; but they do not worship him. In Him and in Him only, the plant of humanity blossomed and bloomed into a perfect flower. But how can we account for the perfection of His Humanity if we deny the reality of His divinity? Out of their own mouths these men convict themselves of inconsistency in their locutions and illogicality in their reasonings. If Jesus was not God He was not good. He claimed to be God, and if His claim be not true, how can He be good?

The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever. Amen. Rev. 11: 15.

Put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other. Col. 3: 12, 13.

Work for some good be it ever so slowly;
 Cherish some flower be it ever so lowly:
 Labor, all labor is noble and holy:
 Let thy good deeds be thy prayer to thy God.
 —*Francis Sargent Osgood.*

LET us not think that we must do some great thing, as we call it, to honor God; let the little things of life be done with a great motive, and God will be honored. Let a man know in the very bottom of his soul, that the dominant purpose, the controlling motive of his life is to glorify God, then let him throw himself with the utmost enthusiasm into his work, and he will not fail of glorifying God in all his undertakings. We have lost much in our daily duties by not carrying into them this religious spirit. When this is done, the workman's apron may be as holy as the bishop's robe, and every hearth may be an altar to God, every house a house of God, and every table a table of the Lord. The religion which does not sweep through, control, and glorify God in every duty in life, is a religion not worth having. Show to the world that a Christian can stand in the forefront in every noble endeavor.

O Jehovah, Thou hast searched me and known me. Thou knowest mine down-sitting and mine uprising; Thou understandest my thoughts afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. Ps. 139: 1-3. That which I see not teach Thou me: if I have done iniquity I will do it no more. Amen. Job 34: 32.

And it came to pass, when Jesus had finished these words, the multitudes were astonished at His teaching: for He taught them as one having authority, and not as their scribes. Matt. 7: 28, 29.

Nor doth it lessen what He taught,
Or make the gospel Jesus brought
Less precious, that His life retold
Some portion of that truth of old;
Denying not the proven seers,
The tested wisdom of the years;
Confirming with his own impress
The common law of righteousness.

—*John Greenleaf Whittier.*

GOD is dogmatic; but God is never reasonless, never arbitrary, never capricious. God is and always must be a dogmatist. God never hesitates; should He hesitate he would cease to be God. Profoundly were those impressed who heard Christ with the idea that "He taught as one having authority, and not as the scribes." Christ was never in doubt. He spoke instantly, He spoke decisively, He spoke affirmatively, He spoke authoritatively. Christ spoke of the other world as if He were entirely familiar with it; He spoke of God as a Son speaks of His Father. Here stands a Galilean peasant as Lord of all worlds and King in every realm. He never hesitates, He never doubts, He never questions. I love the authoritative ring in the words of the Lord.

I would know the words which He would answer me, and understand what He would say unto me. I have not gone back from the commandments of His lips; I have treasured up the words of His mouth more than my necessary food. Amen. Job 23: 5, 12.

If we are faithless, He abideth faithful: for He cannot deny Himself. 2 Tim. 2: 13.

Hearken! Hearken!
 God speaketh in thy soul,
 Saying, "O thou that movest
 With feeble steps across this earth of mine,
 To break beside the fount thy golden bowl,
 And spill its purple wine,
 Look up to heaven and see how like a scroll
 My right hand hath thy immortality
 In an eternal grasping.

—*Elizabeth Barrett Browning.*

GOD is the absolutely faithful trustee. Stewards must be faithful or they are unworthy of their name. God must be just or he would cease to be God. Perhaps God and good are not etymologically one; but goodness and godliness are practically one and the same thing. Godhood and falsehood are incompatible ideas; an unjust God we cannot for a moment consider possible. An unjust act on the part of God would leave the throne of the world vacant, and the whole world godless. God is the able, stable, and reliable trustee of the interests of immortal beings for time and eternity. To-day Christ offers to be the trustee of all our most sacred interests for time and for eternity. To-day with a whole-hearted confidence you may make this great committal to Jesus Christ, and no power on earth or in hell can pluck out of his hand that which you have committed to him.

Thy loving-kindness, O Jehovah, is in the heavens; Thy faithfulness reacheth unto the skies. Thy righteousness is like the mountains of God; Thy judgments are a great deep. Amen. Ps. 36: 5, 6.

But we all with unveiled face, beholding as in a mirror, the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit. 2 Cor. 3: 18.

No fear lest we behold the glory fade:
The more we gaze, intenser grows the light,
Till we too mirror back the radiance bright,
And heaven's own sunshine lightens earth's cold shade.

So pass we on through Christ-like youth and age,
Till God's full image shines on us imprest,
And we, in being like Him fully blest,
Reach the high bliss of God's own heritage.

—*Edward Hayes Plumtre.*

WE know that the mirrors of the ancients were of burnished metal, and that they often threw their own splendor on the face of the person who looked upon them. The thought here is that the Gospel, like burnished metal, receives and reflects the glory of the Lord. Christians, looking into the Gospel, behold as in a mirror, the glory of Christ. There is no veil on this glory; nothing to diminish its brilliancy, or to lessen its beauty as it is reflected in the faces of the beholders. The perfections of God thus shine out of the Gospel, and are then thrown upon the faces of true believers, transforming them to some degree into the divine image. This is an unspeakably sweet thought; it sets forth the truth that in the face of Christians may be seen a reflection of the infinite glory of God. If we put ourselves before this mirror, our own faces shall not be long in darkness, but we shall be changed from glory to glory.

When I sit in darkness, Jehovah will be a light unto me. Micah 7: 8. Shine upon them that sit in darkness and the shadow of death; . . . guide our feet into the way of peace. Amen. Luke 1: 79.

These things have I spoken unto you, that in Me ye may have peace. John 16: 33.

My soul was tired and my pride
Was wounded deep, to heaven I cried,
God grant me peace or I must die.
The dumb stars glittered no reply.

Broken at last I bowed my head;
Forgetting all myself, and said,
Whatever comes His will be done.
And with that moment peace was born.

—*Rev. Henry J. Van Dyke.*

THE peace which Christ sheds abroad in the heart is a peace which dispels all disturbing conditions, and is in the soul, as the music of heaven, without a jarring strain or a discordant note. There is a calm in the soul, like that which is in the ocean far below the stormy surface. We know the surface waters may flow in fury before the hurricane; they may dash themselves in huge waves and wild foam, but beneath the ocean's bosom there are mighty depths where winds never blow, and waves never roll, depths calm as an autumn noon, depths peaceful as a summer evening, when not even a zephyr disturbs the unbroken calmness. The believer has this peace; amid the cares of the world he has repose; amid its disappointments he has sweet realizations; in the surface storm he has an inner calm like the ocean deeps, a calm which is like the unruffled peace of God himself.

In the day of trouble He will keep me secretly in His pavilion: in the cover of His tabernacle will He hide me; He will lift me up upon a rock. Amen. Ps. 27: 5.

And he dreamed; and behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. Gen. 28: 12.

Around our pillows golden ladders rise,
 And up and down the skies
 With winged sandals shod
 The angels come and go, the messengers of God,

Nor though they fade from us do they depart—

It is the childly heart:

We walk as heretofore,

Adown their shining ranks, but see them nevermore.

—*Richard Henry Stoddard.*

IN Ephesians, first chapter, verses 4-7, we have a more wonderful ladder than that which Jacob saw reaching from earth to heaven. The first round in this ladder is "chosen"; the next is "holy"; the next is "blameless" the next is "adoption"; the next is "accepted in the beloved"; the next is "redemption through his blood"; and the last is "forgiveness of sin." This ladder reaches from heaven to earth, and from earth to heaven. It suggests the profoundest themes for discussion for men and angels. It draws back the veil, showing God's eternal election and predestination as the springs whence all other blessings flow. The date of these actions of love is before the foundation of the world. Jesus Christ is the beloved of the Father who loves His people for the sake of His beloved Son. This ladder magnifies the grace of God, and will be a theme of praise for the redeemed through the eternal ages.

Bless Jehovah, ye His angels, that are mighty in strength, that fulfill His word. Bless Jehovah, O my soul. Amen.
 Ps. 103: 19, 20, 22.

Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. John 12, 24.

Look not for a true living strength
 In the life of the Me and I,
 With nothing to love but its selfhood,
 And fearing to suffer and die.

As thou seekest the fruit
 From the seed planted grain,
 Seek life that is living
 From life that is slain.

—*Rev. Thomas Cogswell Upham.*

ONLY as the corn of wheat falls into the ground and dies, can it, by a fundamental law of nature, bring forth much fruit. Not otherwise is it with Christ himself. He must give his life as a vicarious sacrifice that his gospel may be preached and that many may be saved. A similar law applies to the life and work of all his disciples; only as they die to the lower life can they live for the higher and diviner life. In the garden of Gethsemane the crisis in the history of our race was at hand. Our Lord sees the triumph of his completed work. His soul is lifted up from its sorrowful depths to heights of ecstatic joy. He appears before us in the wonderful attractiveness of his vicarious work as the substitute for sinners, and as the triumphant King of glory who opens the kingdom of heaven to all believers.

Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might, be unto our God forever and ever. Amen. Rev. 7: 12.

And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. Gen. 1: 2.

Thou from the first was present, and with mighty wings outspread.
Dove-like sat'st brooding o'er the vast abyss.

—*John Milton.*

THE Spirit was in a measure present from the dawn of human history; He brooded over chaos on the morning of creation. The Psalmist recognized the Spirit's presence and prayed against the dangers of His withdrawal. With the coming of the promised Comforter came the bestowal of the promised power. This power came because Christ was exalted and glorified at the right hand of God. We are now living in a special sense in the dispensation of the Spirit. There was a fullness of time in the coming of Christ; so there was a fullness of time in the completer manifestation of the Spirit on the day of Pentecost. Christ had tabernacled among men frequently before His incarnation, but He then came in a fuller sense than before. In like manner the Spirit was present previous to the day of Pentecost, but He then came in larger measure, in a sub-manifestation, and for the accomplishment of a diviner work in the conversion of men to God.

Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in Sheol, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. Amen. Ps. 139: 7, 8, 9, 10.

Behold ye among the nations, and look and wonder marvellously; for I am working a work in your days, which ye will not believe though it be told you. Hab. 1: 5.

We are living, we are moving
In a grand and awful time,
In an age, on ages telling,
To be living is sublime.

—*Rt. Rev. Arthur Cleaveland Coxw.*

I feel the earth move sunward,
I join the great march onward.

—*John Greenleaf Whittier.*

NEVER were the opportunities so great as now for doing great things for God and man. The whole earth is a whispering gallery, making known the name of Jesus Christ as the Saviour of men. Telegraphs, telephones, steamships, and railways have girdled the earth as never before. Doors are opening into every heathen nation. God is calling his church to go up and possess the land for his Son and for the salvation of men. To-day India is as near America as once Europe was; to-day in heathen lands, science is opening highways for the feet of the messengers of Christ. Oh that God would arouse his church to enter into these great opportunities! Oh that our hearts might be opened as never before, to be the spheres in which the divine Spirit should achieve the triumphs of divine grace! God hasten the day when the church shall gird herself with his power, to bring this rebellious world into sweet submission at the pierced feet of Jesus Christ!

Be Thou exalted, O God, above the heavens, and Thy glory above all the earth. That Thy beloved may be delivered, save with Thy right hand, and answer us. Amen. Ps. 108: 5, 6.

To this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. John 18: 37.

Get but the truth once uttered, and 'tis like
A star, new born, that drops into its place,
And which once circling on its placid round
Not all the tumult of the earth can shake.

—*James Russell Lowell.*

WE must learn that the best way to preach down error is to preach up truth. Never raise Satan unless you are sure you can lay him. Never throw down the gauntlet to him unless you know you can give him a deadly lunge. The best way to keep out the plants of error is to fill every spot of the soil of the heart with the good seed of the kingdom. To keep chaff out of the measure fill it with wheat; then let the wind blow the chaff as it pleases. God is one; truth is one. God cannot contradict himself. To cure error, liberate truth. The valiant knight of truth often succeeds only in giving prominence and dignity to an hitherto unseen, and perhaps unknown, foe. We have paid the devil too much respect; we owe him nothing but contempt and disobedience. Preachers cannot know everything about everything; but we ought thoroughly to know God's word; then truth will be the victor over every error.

O send out Thy light and Thy truth; let them lead me: let them bring me into Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding Joy. Amen. Ps. 43: 3, 4.

Looking unto Jesus, the author and perfecter of our faith.
Heb. 12: 2.

Master, it is good to be
Entranced, enrapt alone with Thee;
Watching the glistening raiment glow,
Whiter than Heaven's whitest snow;
The human lineaments that shine
Irradiant with a light divine,
Till we too change from grace to grace
Gazing on that transfigured face.

—*Rev. Arthur Penrhyn Stanley.*

WE know that it is a law of our being that we become assimilated to the persons with whom we constantly associate, whom we daily contemplate and greatly admire. Insensibly our thoughts, words and acts become like theirs. This law should make us extremely careful concerning the persons with whom we associate, and the mental and moral atmosphere which we breathe. By living with Christ we gain his image, we have his thoughts, we live over again his life. There may thus be a progressive conformity to the likeness of Christ during our earthly life. What a wonderful, glorious and divine metamorphosis! As we gaze steadily upon Christ, our own characters reproduce his image. Love makes us like those we love. Reverence for Christ transforms our nature into the divine likeness.

Unto Thee do I lift up mine eyes, O Thou that sittest in the heavens. Behold as the eyes of servants look unto the hand of their master, as the eyes of a maid unto the hand of her mistress; so our eyes look unto Jehovah, our God, until He have mercy upon us. Amen. Ps. 123: 1, 2.

And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. John 16: 22.

Oh joy that seekest me through pain,
 I cannot close my heart to Thee,
 I trace the rainbow through the rain
 And feel the promise is not vain
 That morn shall tearless be.

—*Rev. George Matheson.*

HERE is a matchless and marvelous joy in suffering and in laboring for Christ. There is joy in the new discoveries the Christian makes of the love of God, and the blessings which that love constantly imparts. He has never truly known joy who has not experienced the blessedness of working for God in the conversion of souls and in the comforting of saints. Compared with this, all other joy is sorrow, all other brightness is darkness, all other peace is turmoil, all other bliss is misery. The Christian's joy is peaceful, beautiful, exultant, radiant, eternal. There is a holy joy that springs from a sense of pardon, from a realization of God's love, from the endurance of trial, from the hope of heaven. It is a balm for the miseries of life and a foretaste of the delights of heaven.

Thou, O God, hast proved us: Thou hast tried us, as silver is tried. Thou broughtest us into the net; Thou layedst a sore burden upon our loins. Thou didst cause men to ride over our heads; we went through fire and water; but Thou broughtest us out into a wealthy place. Amen. Ps. 66: 10-12.

Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 21.

In mercy and justice both
Through Heaven and Earth, so shall my glory excel;
But mercy first shall brightest shine.

—*John Milton.*

MEN have erred when they have taken one-sided views of God. Some regard him as too merciful to punish sin; others go to the other extreme and regard him as too just to forgive sin. In the administration of human justice no question is more perplexing than that of granting pardon. If never granted, government may become tyranny; if granted often, law becomes only advice. Mercy and justice cannot always meet in the human judge. But in God there is a union of all perfections. Only in the sacrifice on the cross can the mercy and justice of God be seen in blessed union. The harmony in these seemingly inconsistent attributes gives glory to the cross of Jesus. It lifts God's plan of redemption above all human conception, makes it a constant marvel to the angels, and gives the redeemed in glory a theme for eternal praise.

God be merciful to me a sinner. Luke 18: 13. It is of Jehovah's loving-kindnesses that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness. Jehovah is my portion, saith my soul; therefore will I hope in Him. Amen. Lam. 3: 22-24.

Great is the mystery of godliness, He who was manifested in the flesh, justified in the Spirit, seen of angels, preached among the nations, believed on in the world, received up in glory. I Tim. 3: 16.

Christ, by highest heaven adored;
 Christ, the everlasting Lord;
 Late in time, behold him come
 Offspring of the Virgin's womb;
 Veiled in flesh, the Godhead see;
 Hail the incarnate Deity,
 Pleas'd as man with men to dwell;
 Jesus; our Immanuel.

—*Rev. Charles Wesley.*

HERE is no contradiction between a controlling Christism and a predominant humanism. Jesus Christ was divine, and yet Jesus Christ was truly human. In the incarnation of Christ the divine was humanized that the human might be divinized. Humanization on his part, so far as we can see, was necessary to Divinization on our part. Christ inserted himself into our race at its lowest and weakest point. The church in like manner must insert herself, with all her heavenly ministries, all her beneficent devotions, and all her divine inspirations into the race to-day where it is weakest, saddest, and sinfulest. If Christ were to lift the race it was necessary he should place himself beneath it; if the church to-day is to lift men she must place herself beneath them. The Lord Jesus was made flesh that he might bring us to God by a new and living way, that is to say, his flesh.

O Thou hope of Israel, the Saviour thereof in the time of trouble, . . . Thou, O Jehovah, art in the midst of us, and we are called by Thy name; leave us not. Amen. Jer. 14: 8, 9.

And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and He opened His mouth and taught them. Matt. 5: 1.

Where Syrian waves are bright and clear,
Where Judah's grapes grow large and red,
He walked below and men drew near
And heard the holy words he said.

—C. F. H.

THIS Sermon on the Mount sets up the high, the divine standard of conduct. It receives its full lustre from the light which shines from the cross. The sermon is not a full system of Christian doctrine—such a system must have had as its basis the death and resurrection of Christ. Neither are we to find in it specific rules for every form of moral duty. It is a statement of great principles clothed in figurative and paradoxical forms of speech. He is a foolish man (who thinks by so saying to despise the doctrine of the atonement), that he wishes simply to live by the sermon on the Mount. He was a wiser man who said, “God save me, on the day of judgment from the sermon on the Mount. Who can live up to it?” The most advanced thought of this twentieth century has not come up to its simple but profound teaching. In it Christ formulated some of the deepest principles that have ever occupied the mind of man. Marvelous sermon, it will outlive all other literature. Because of this sermon we have crowned Christ the foremost thinker the world has ever known.

Thy words were found, and I did eat them; and Thy words were unto me a joy and the rejoicing of my heart; for I am called by Thy name, O Jehovah, God of hosts. Amen. Jer. 15: 16.

But Christ having come a high priest, . . . entered in once for all into the holy place, having obtained eternal redemption. Heb. 9: 11, 12.

He, to appease Thy wrath and end the strife
Of mercy and justice in Thy face discerned,
Regardless of the bliss wherein he sat
Second to Thee, offered Himself to die
For man's offense. Oh unexampled love,
Love nowhere to be found less than divine.
Hail, Son of God, Saviour of men.

—*John Milton.*

JESUS CHRIST is pre-eminent in redemption. I limit the word redemption, for the moment, to our personal Christian experience. I shall not make light of the church, God forbid. I am too much of a churchman for that. The church is the Bride of Christ. He came from heaven to woo and win her. I shall not make light of church ordinances, God forbid. They have their place and purpose. I shall not make light of church creeds. They have a place and purpose, although not so great as many believe, but still a place. The older I grow the shorter and simpler my creed becomes. Not more creed, but more Christ, the church needs and the world needs. In Christian experience it is Christ first, Christ last, Christ always. Let us give Christ the pre-eminence in our studies, in our pleasures, in our homes and in our business.

Blessed be the God and Father of our Lord Jesus Christ, Who according to His great mercy begat us again into a living hope by the redemption of Jesus Christ from the dead. Amen. 1 Pet. 1: 3.

But God choose the foolish things of the world, that He might put to shame them that are wise; and God choose the weak things of the world, that He might put to shame the things that are strong. 1 Cor. 1: 27.

Without an end or bound
 Thy life lies all outspread in light;
 Our lives feel Thy life all around,
 Making our weakness strong, our darkness light:
 Yet is it neither wilderness nor sea,
 But the calm gladness of a full eternity.

—*Rev. Frederick William Faber.*

WE learn at the cradle of Christ, that love is mightier than regal power. No babe ever lay in lowlier cradle than that of Jesus Christ. The manger-cradle in Bethlehem harmonized with the carpenter shop in Nazareth. True greatness consists in what one is, and not in what one has. When Jesus lay in the manger-cradle, the foremost man in the world was the Emperor Augustus. His word was law; his nod awed the nations. Nations bowed in submission to his will. What cared he for a peasant babe in Bethlehem? What to him and his court was the lowly group in the stable of the khan, because there was no room in the inn? Behold the contrast to-day! What has become of the throne of the Cæsars? What signifies now mere human power? Time has overturned that throne, and comparatively few to-day know the history or the name of that Cæsar. But, behold to-day, the empire of Jesus Christ! It is the empire of pure, personal, and heavenly love. This empire will endure forever.

O Jehovah, our Lord, how excellent is Thy name in all the earth, Who hast set Thy glory upon the heavens! Out of the mouth of babes and sucklings hast Thou established strength, because of Thine adversaries, that Thou mightest still the enemy and the avenger. Amen. Ps. 8: 1, 2.

Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Is. 7: 14.

I'm poor and of a low estate,
The mother of the Prince of Peace.
Joy rises in me like a summer morn;
Peace, peace on earth the Prince of Peace is born.
—*Samuel Taylor Coleridge.*

IT becomes us greatly to emphasize the fact of the unique birth of the Son of God. In this joyous Christmas festival we celebrate the incarnation, the enfleshment of the second Person of the blessed Trinity. The incarnation of the Son of God is the most wonderful fact in human history. His equality with God the Father He did not consider as a possession to be tenaciously held; but He emptied himself, took the form of a servant, and was made in the likeness of a man. This is the unique fact in the history of earth, and perhaps also in the history of the universe of God. No more wonderful event, we may be well assured, ever engaged the thought of the loftiest archangel. The incarnation of Jesus Christ was the fulfillment of divine prophecy variously uttered through the ages; it was also the realization of the dreams of classic poets, and the unconscious prophecies of heathen philosophers.

Nations shall come to Thy light, and kings to the brightness of Thy rising. They all gather themselves together, they come to Thee. Amen. Is. 60: 3, 4.

The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, and the virgin's name was Mary. Luke 1: 26, 27.

The Spirit of the Highest
 On a Virgin, meek, came down
 And He burdened her with blessing
 And He pained her with renown,
 For she bare the Lord's anointed,
 For His cross and crown;
 Earth for Him had groaned and travailed
 Since the ages first began;
 For in Him was hid the secret
 That through all the ages ran,
 Son of Mary, Son of David,
 Son of God, and Son of Man.

—*Walter Chalmers Smith.*

IT is most fitting that increasing emphasis by all true believers be given now to the unique fact of this wondrous birth. Its supernatural character is often entirely rejected. It may be that science itself will rise up to be a witness to the virgin birth of Jesus. It is truly wonderful how true science to-day is striving, in the persons of trained scientists, to support the doctrine of the immortality of the soul and the resurrection of the body. In like manner biological science has come forward in its tentative affirmations regarding parthenogenesis as a witness to the possibilities of the virgin birth of our Lord, in harmony with laws of nature recently discovered, laws which this new science has already partially demonstrated. Already demonstrations of this possibility have been secured in lower forms of life. They may be fully proved later even in the higher forms of life.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For He that is mighty hath done to me great things; and holy is His name. And His mercy is unto generations and generations on them that fear Him. Amen. Luke 1: 46, 47, 49, 50.

And thou shalt call His name Jesus; for it is He that shall save His people from their sins. Matt. 1: 21.

What name? I do not know
A name that seemeth not too high or low,
Too far from me or heaven.
My Jesus, that is best that word being given
By the majestic angel whose command
Was softly as a man's beseeching, said.
When I and all the earth appeared to stand
In the great overflow
Of light celestial from His wings and head.
—*Elizabeth Barrett Browning.*

ONCE more the sacred festivities of the Christmas-tide are with us. With joyful songs and gladsome greetings we celebrate the birth-festival of our divine Lord and holy Saviour. Once more, with mingled gratitude and love, we bend over the cradle of the infant Redeemer. Once more the Child-christ charms our hearts, beautifies our homes, sweetens our lives, and sanctifies our loves. Our Christmas songs will never cease until they become the songs of celestial choirs when this earthly life is exalted to its heavenly realization. The song the angels sang the night the Christ was born shall echo through the world until it shall become a part of the song sung by "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundering, saying, Alleluia; for the Lord God omnipotent reigneth."

Mine eyes have seen Thy salvation which Thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of Thy people Israel. Amen. Luke 2: 30, 31, 32.

But thou, Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel, whose goings forth are from of old, from everlasting. Micah 5: 2.

O little town of Bethlehem, how still we see thee lie;
Above thy deep and dreamless sleep the silent stars go by;
Yet in thy dark streets shineth the everlasting light;
The hope and fears of all the years are met in thee to-night.

How silently, how silently, the wondrous gift is given,
So God imparts to human hearts, the blessing of his heaven.
No ear may hear His coming, but in this world of sin,
Where meek souls will receive Him still, the dear Christ enters in.
—*Rt. Rev. Phillips Brooks.*

SWEET memories gather about the little town of Bethlehem. One thousand years before the birth of Jesus it was the home of David, the royal psalmist and the divine hero of Israel. Near Bethlehem, Ruth gleaned in the fields of the noble Boaz—Ruth destined to be an ancestress of both David and Jesus. Bethlehem is inseparably associated with the names of Rachel, Naomi, Ruth, and Mary. This little town has become immortal; its name has been chanted in sweetest songs to the ends of the earth. Music and poetry, and art and religion have combined to link the name of Bethlehem with the Name that is above every name in heaven or on earth.

Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption for His people. Amen. Luke 1: 68.

And she brought forth her first-born son; and she wrapped Him in swaddling clothes, and laid Him in a manger. Luke 2: 7.

Oh brother mine of birth divine
Upon this natal day of Thine,
Bear with our stress of happiness,
Nor count our reverence less
Because with glee and jubilee
Our hearts go singing up to Thee.

—*James Whitcomb Riley.*

IT was a high honor that man should have been made in the image of God; this element in human birth puts a crown of glory on the brow of the human race. But it was unspeakable condescension on the part of God, and an ineffable honor in the experience of man, that God should have assumed the form of man whom he had created. The incarnation of Jesus Christ is the centre and turning point in the history of the world. His cradle is the pivotal point in the story of the world. The Christmas festival is the grand jubilee of children in every Christian land. Our gifts to one another at this season are but the faint shadow of God's infinite love in the unspeakable gift of his only begotten Son. No one can ever estimate the degree of joy which has come to men of all classes and conditions as they contemplate the birth of the holy child Jesus. The Christmastide kindles in midwinter a fire of love, gratitude, and joy on the altar of every home and heart in which Jesus finds room.

Glory to God in the highest, and on earth peace among men in whom He is well pleased. Amen. Luke 2: 14.

And suddenly there was with the angels a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace among men in whom He is well pleased. Luke 2: 13, 14.

It is the Christmas time:
 And up and down twixt heaven and earth,
 In glorious grief and solemn mirth,
 The shining angels climb;
 And unto everything
 That lives and moves, for heaven, on earth
 The shining angels sing.

—*Dianah Maria Mulock Craik.*

THE sublimest joy ever known on earth was born at Bethlehem. Christ in the heart means a song in the mouth. Christ born in the world makes the world melodious with music. A songless world is a sunless world. Christianity has made all the harps of heaven and earth tuneful with joy. The very air was tremulous with song when Christ was born. Angelic choirs chanted the only song of heaven ever heard by human ears, and a star marked a new pathway in the heavens to honor the birth of the Holy Child. Is there a song in your heart to-day because Jesus was born? Do you magnify the Lord with Mary? Have you a hallelujah in your heart because Christ has been born in you? Did you rejoice with exceeding great joy, when you knew He was the Saviour your heart needed?

Blessed is the King that cometh in the name of the Lord: peace in heaven and glory in the highest. Amen. Luke 19: 38.

Wherefore it behooved Him in all things to be made like unto His brethren. Heb. 2: 17.

But they who do their souls no wrong;
But keep at eve the faith of morn;
Shall daily hear the angel song—
“To-day the Prince of Peace is born.”
—*James Russell Lowell.*

The highest holiest manhood Thou.
—*Alfred Tennyson.*

BY the mystery of the incarnation, Jesus Christ became the Son of Man. He had to assume the nature He came to redeem. We stand by the cradle in Bethlehem and remember that He whose arm upholds the universe, was once Himself borne upon a woman's arm. He was a true man. He did not lay hold of the nature of angels. He came to save men, and if He would lift our poor fallen nature, He must put himself beneath it. We need a living, loving, divine-human Redeemer. The heart cries out for a Saviour so near us as to win our tenderest love; and yet a Saviour so far above us as to command our highest reverence. The soul needs just such a Saviour as was Jesus. It can know no true rest until it reposes on His bosom. Christ was more than *a* man. He was *Man*. He was the head of a new race. All the virtues of woman and all the nobilities of man are in him. He meets every want of our souls.

Thou hast loved righteousness and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Amen. Heb. 1: 9.

And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth. John 1: 14.

And so the Word had breath and wrought
With human hands, the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thoughts.

—*Alfred Tennyson.*

WE learn also how poverty may be dignified. Christ was the only child ever born into this world who had His choice as to how He should come. He might have come in royal splendor with ten thousand times the pomp and glory of earthly kings. He chose to come in poverty. He has put a halo of splendor around every lowly home and filled it with the radiance of heaven. This lowly cradle honors childhood. Christ sanctified by His presence the cradle as well as the grave. Every child may now be a Christ-child, every village a Bethlehem, and every cradle a prophecy of the Christ. Bending over the cradle of the infant Redeemer we see how motherhood is crowned, glorified, and celestialized. A halo of supernal splendor surrounds the brow of every noble mother. The birth of Jesus has illumined the world with the light of heaven and made it possible for every mother, in a measure, to be the mother of Christ.

I will give thanks unto Thee; for Thou hast answered me, and art become my salvation. The stone which the builders rejected is become the head of the corner. This is Jehovah's doing: it is marvellous in our eyes. Blessed is he that cometh in the name of Jehovah. Amen. Ps. 118: 21-23, 26.

For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Is. 9: 6.

What babe new-born is this that in a manger cries;
Near in her lowly bed His happy mother lies.

Oh see the air is shaken with white and heavenly wings,
This is the Lord of all the earth, this is the King of Kings.

—*Richard Watson Gilder.*

H NATURALLY sceptical man finds it easier to admit the account of Christ's remarkable birth than to attempt to explain His unique life if he deny His wonderful birth. The unicity of His birth we expect to eventuate in the unicity of His life. A life begun as was never another life we might expect to see continue as no other life continued. Water cannot rise higher than its source. If the source of Jesus' life were simply human, how can we account for the superhuman height to which it reached? What was there in His peasant birth and His lowly family to produce the uniqueness of His manhood? Education will never account for Christ, for He never was in school, in the technical sense of the term, yet He rose above all the limitations, traditions, and bigotries with which He was surrounded, because His life had its rise in the bosom of the eternal Father.

Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor and the glory, and the dominion, forever and ever! Amen. Rev. 5: 13.

Till we all attain—unto the measure of the stature of the fulness of Christ. Eph. 4: 13.

Let Thy Dove
Shadow me o'er, and my sins
Be unremembered, and Thy love
Enlighten me.

—*Alfred Tennyson.*

IT is a great thing, surely, to pray that we should be full of God; greater still to be filled with all the fullness of God, but unspeakably greater to pray that we may be filled with all the fullness of God. Dare we offer this prayer? Dare we submit to the crucifixion of sin which it implies? Dare we grasp the thought of the blessings which it includes? We ought to pray this prayer often. Religion is everything. It is God's divinest gift to man. We often fall below our possibilities as sons and daughters of the Almighty. We should be like God. We have the glorious promise that if we love Christ, we shall some day be like Him, for we shall see Him as He is. We are here and now sons of God; we are here and now partakers of the divine nature. But it doth not yet appear what we shall be, for we shall be filled with all the fullness of God.

Hide not Thy face from me; put not Thy servant away in anger, Thou hast been my help; cast me not off, neither forsake me, O God of my salvation. Ps. 27: 9. Wilt Thou not quicken us again, that Thy people may rejoice in Thee. Amen. Ps. 85: 6.

For when a few years are come, I shall go the way whence
I shall not return. Job 16: 22.

The year

Has gone, and with it many a glorious thing
Of happy dreams. Its mark is on each hour,
Its shadows in each heart. In its swift course
It waved its scepter o'er the beautiful
And they are not. It laid its pallid hand
Upon the strong man, and the haughty form is fallen.

—George Denison Prentice.

Each year is a volume in the history of our lives. When closed, this volume never can be opened by us; it is closed until it shall be opened on the great day when we shall stand before the great white throne. It is marvelous that God is mindful of man. It must be remembered, however, that on another side of his life, man is immortal. His life touches the life of God; he is a part of the eternal flame. The very brevity of our earthly life is a rebuke to those who live for this life alone; this brevity is a trumpet call to prepare for eternity.

The closing year is a prophet of the new and grander year. Let us take a fresh start; let us write on a new and white page. Let us make a nobler and diviner record for God and man!

A thousand years in Thy sight are but as yesterday when it is past. Thou carriest them away as with a flood; they are as asleep: in the morning they are like grass, which groweth up. So teach us to number our days that we may get us a heart of wisdom. Amen. Ps. 90: 4, 5, 12.

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